

SCHEMA SACRUM,

O R,

A SACRED SCHEME

O F

NATURAL and REVEALED RELIGION;

MAKING

A SCRIPTURAL—RATIONAL ACCOUNT

O F

THESE THREE HEADS;

As first, OF Creation, and that both in its Eternal Causes and Springs in the DEITY; and in the Wonderful Divine Procedure, in the Six Days Work;

And secondly, Of the whole Complex Eternal Scheme of Divine Predestination; As comprehending the whole great Events relative to Angels and Men, with Respect to Time and Eternity.

And thirdly, Of the Wise Divine Procedure in Accomplishing the whole Parts of the foresaid Scheme;

In Discoursing of all which Heads, the several Principal Difficulties, made by the great Pretenders to Reason in our Day; against the Doctrine of the World's Creation by GOD; The eternal Decrees of Divine Predestination; The Constitution of Adam as the Moral Head and Representative of all his Posterity; The Divine Permission of the Fall of Man; The real and proper Satisfaction of Justice by the Substitution of the Obedience of our LORD JESUS CHRIST in the Name and Room of the Elect: Together with the alledged Unaccountableness of the Supernatural Operations of the HOLY GHOST in the Regeneration and Sanctification of the Elect of GOD;

Are all particularly Considered, Cleared and Removed by Answer and Arguments, founded upon Infallible Scripture, and Reason.

by Tho. Blackwell

First Epist. Pet. 3. 15. And be ready always to give an Answer Man, that asketh you a Reason of the Hope that is within you

EDINBURGH,

Printed by the Heirs and Successors of Andrew Anderson,
the Queens most Excellent Majesty, Anna Dom. MD

1710

14



To the Right Honourable
The LORDS of COUNCIL and SESSION;
Sir HUGH DALRYMPLE
LORD PRESIDENT,
And the Remanent L O R D S Ordinary and
Extraordinary.

My Lords,

THe following Treatise being to discourse the
Rational World, upon the great Subject of
true Revealed Religion; and being designed
to shew that Men of the greatest Sense and Reason
may upon the most solid Grounds profess, and a-
vouch the same, as the Religion of all others in the
World, most consonant unto, the Divine Nature;
Persons, and Perfections, and most adjusted unto
the Rational, Moral, and Immortal Nature
and Quality of the Humane Soul; I say considering
these things, I could not but presently see how just
a Claim, the most Honourable and Judicious Society
of the SENATORS of the Colledge of Justice, had
unto the Dedication thereof.

And certainly, considering the All Wise GOD is

The Dedication.

be the Author of Reveal'd Religion, as what the undeniable Characters of the Divinity of the Holy Scriptures doth most evidently confirm; and withal considering how seasonably and powerfully, the very first Intimation of the said Religion in the Garden did relieve and restore, guilty, trembling, and confounded Man; it must infallibly be something else than true and solid Reason that will ever set up, and argue against so glorious a Contrivance of Infinite Wisdom; or decry and contemn so gracious a Remedy proposed by Infinite Love;

More especially seeing none of Mankind can reasonably claim, either, a more knowing Ancestor, to judge in Religion, nor can naturally pretend unto a safer State and Condition, than what were to be found with our First Parents; who yet most cordially embraced Revealed Religion, and thereupon immediately had the great Storm in their Conscience turn'd into a Calm.

And therefore, beyond all Controversy; it must, be the Great Wisdom and Interest of all sensible rational Men, cordially to embrace the Principles, and obey the Precepts of this Religion; immediately reveal'd by the Deity from Heaven: More especially seeing it must be granted; that if GOD, had not thus determined true and saving Religion immediately from himself; the certain Way unto the great Salvation, had never been known in this lower World;

The Dedication.

World: All which is evident to a Demonstration from the Multiplicity of Opinions, about Religion, among the innumerable professing Sects; who yet at the same time do all equally pretend unto true and solid Reason.

However after all, it being still to be acknowledged, That true and genuine Reason, in its Principles and Dictates is a most Noble Perfection; and that no Doctrine really contradictory unto the same, can ever be expected to be cordially embraced, by the Rational, Humane Soul; therefore leaving the more general Abstract Reasonings, in Favour of Revealed Religion; the following discourses are designed, particularly to consider, the several Grand Fundamental Truths and Doctrines contained therein; which are so much quarrelled by great Pretenders to Reason in this our Day: That so by making a Scriptural — Rational Account of the same, our Glorious and Holy Religion, may (by the Divine Blessing) come to be more and more in Reputation amongst all Ranks of Persons: but especially, amongst such whose great Quality, Parts and Influence, render them capable of making OUR LORD, and Revealed Religion, more and more Glorious in the World: To have sincerely and zealously accomplished which, will certainly be the Wish of the greatest of Souls, amongst the Children of Men in the solemn Day of Accounts.

The Dedication.

To all which I shall only subjoin, That when I considered, the Great Defender of the Faith, whom an All Wise GOD so wonderfully reserved, for such a time as this, to raise up upon the Throne of Great Britain ; together with the Wise and steady Counsels and Determinations of our Greatest Judicatures, in Favours of the Truths, and great Interests, of the Reformed Religion : And finally when I call to mind the Auspicious Appearances of Providence in this our Day ; in giving Rise (under the Royal Favour and Countenance of our most Gracious Queen) unto Societies for the Propagation of Christian Knowledge ; consisting of Members whose Faithfulness, Prudence and Honour promise great Things that way : I say, upon all these ; I could not but see very great Incouragement for appearing in this small Essay towards the Advancement of so good and great Designs.

That a Gracious GOD may remarkably, return all the good Services done by your Lordships in Favours of this National Church ; and may greatly reward, your Countenancing any Essay of this kind shall be the serious Prayer of,

MY LORDS,

Your Lordships

Most Faithful, most Obedient
and much obliged Servant,

THO: BLACKWELL.

The Preface to the Reader.

THE very Light of Nature proclaiming the Deity to be the *alone proper Author*, and sole Dictator in the Matter of *Religion*; it cannot thereupon be denied, but that the *Religion* which in its Principles, Precepts and Promises is most adjusted unto the *Glory* of the Deity, and the *good* of the Rational Religious Creature, must, certainly of all others plead most strongly for being reputed *genuine*;

And therefore considering how much our Holy *Revealed Christian Religion* declareth the infinite *Wisdom* of GOD, in reconciling Justice and Mercy upon Mans Sin and Fall: and how clearly it proclaimeth the infinite *Love* and *Goodness* of GOD in giving himself his Son, his Spirit, Grace and Glory even unto sinful rebellious Man; and withal considering how greatly it demonstrateth the *infinite Power* of GOD in raising a dead Elect World unto Spiritual Life; commanding Light out of Darkness, Love out of Enmity, and Life out of Death: Certainly, as no Religion can pretend to advance the Glory of the Divine Perfections, more, so thereupon none can have such a just Claim to be accounted the *real Contrivance* of the Deity, as what our *Revealed Religion* hath.

Again if we shall reflect upon, *Revealed Religion*, as declaring the *Father's* loving and decreeing; the *Son's* obeying in our Nature, dying and redeeming; the *Holy Ghost's* applying the Son's purchased Redemption, according to the eternal Counsels of the *Father*; behold how much the *Glorious Oeconomy* of the adorable Trinity in their Order of Subsistence and Operation, is also most accurately consulted in this Scheme of the *Christian Religion*: So that to suppose any other *Author* unto this Religion, than the Deity, is certainly to speak contrary to Reason.

And

The Preface

And as to what concerneth its *Agreeableness* unto the Rational Powers and Faculties of the Humane Soul; and its consulting Man's *greatest* and *best Interests*; let us consider first the great *Reasonableness* of the Terms, upon which this Religion, offereth Salvation: seeing it only requireth our cordial choosing and embracing the Lord Jesus Christ as the Lord our *Portion*; our *Righteousness* and *Lawgiver*: Is it, I say, possible upon these, that *poor guilty corrupt* Man can in *Reason*, so much as once open his Mouth to reclaim against such excellent and suitable Terms?

It is true, *Religion* finds Man altogether *dead* in *Trespases* and *Sins*, and absolutely *impotent* to any *Spiritual Good*; but as certain it is on the other hand, that *Revealed Religion* declareth to Man that GOD *knows* his *Impotency*, and that he never *expects* from one of *Adam's Race*, his turning himself, *John 6: 44.* and thereupon most graciously *directs* Man to acknowledge his *Inability* to lift up his Voice for a Day of *Almighty Power*, and so to continue waiting in the Use of appointed Means, till it please the *Holy-Ghost* to infuse *spiritual Life*; upon which the Man is enabled for saving Faith, Repentance and new Obedience.

I know that some Men upon Design to overturn the whole of *Revealed Religion*, have contrived to tell us, that the *History* of the *Fall* of the *First Adam*, as opening a Door for the Redemption wrought by the second, is all, but meer *Sham*, and *Allegory* without any Reality therein.

But I am confident, That, before any sensible, judicious Person will in the least blasphemously entertain any Thought that way, they will first expect that the Rational World should hear some *real Inconsistency* and *Contradiction* to be in the said Context unto *Solid Reason*; which is impossible. For,

Was it not in Satans Power being an *intelligent Spirit*, to improve the *Sagacious* Beautiful and Innocent *Serpent* for getting the Temptation once proposed? Yea did he not act a most wise Part in thus *crouching down* and incorporating himself with an *unjealous* Creature? Again was not the Temptation of *vast Increase* of Knowledge and of becoming like GOD, greatly adjusted to the *Intelligent Rational Humane Soul*? Yea was it not the Temptation which had prevailed with the fallen Angels themselves? As also was it not managed

To the Reader,

iii

managed with the greatest *Subtlety*? Satan giving the dreaded Threatning a most *cunning Turn* in affirming that GOD was more afraid of their eating that extraordinary Fruit, than what they had ground to be themselves. So that upon the whole I make bold to say, that considering *Man*, was (in the Depth of Wisdom) left to the Freedom of his own Will, there is not a more *Rational* or *Accountable* Passage in the whole of Divine History, than what that of the *Fall* of mutable and fallible Man is: all which I hope in the ensuing Treatise will be made most evident; which *Difficulty* I have the rather touched at in the Preface, because once remove the *Fall* of Man, the whole of *Revealed Religion* at the same time is discarded along with it.

But after all knowing that it is not any *general Assertion* of the Reasonableness of Revealed Religion, without a *particular Consideration* and *Clearance* of those Doctrines principally quarrelled by *Pretenders to Reason* in our Day that will give Satisfaction; therefore, that the *Reader* without further, may have Access to peruse the following Discourses, I conclude all, heartily praying that an All Wise GOD the *Author* of Knowledge and Reason, may be graciously pleased, to make the professing World more *truly* and *solidly rational*, by illuminating and sanctifying the Humane Mind: And then no doubt *Reason* will cordially acknowledge an *Infallibility* in all the Divine Dictates and most mysterious Doctrines of Revealed Religion.

[illegible]

But after all knowing that it is not any general objection
of the Representatives of the People, without a call
upon the Legislature, and I cannot of itself, I cannot
be controlled by the People in our day, that will
be satisfied to know that the People will not be
may have access to the following: I cannot
be satisfied, but I am sure that ALL WHO GOD the
Lord of Knowledge and Reason, may be satisfied
to make the people of the world more truly and fully rational
in their thinking and feeling, and in their actions. And then
no doubt Reason will cordially acknowledge its
right in the face of the People and will not be
controlled by the People.

CHAPTER I.

GOD's being the Creator of the World, Angels and Men, the first great Article of the Christian Creed, laying Foundation for Religion. The Eternal Causes and Springs of Creation in the Deity, considered and declared. As, 1. GOD by Reason of His Eternity, Independency, Self-sufficiency, finds Himself and the Divine Glory perfectly secure against all possible Reflections or Events from the Creation. 2ly. There being found in the GOD-Head, a Trinity of Persons, with a distinct Order of Subsistence, making Way for a distinct Order of Operation: Thereupon there are found a Glorious Creator, a Gracious Redeemer, and an Almighty Executor; whereby the Creation is fully provided for, both as to its Original, Glorious State, and its subsequent Lapsed Condition. 3ly. All the Glorious, Divine, Communicable and Incommunicable Perfections, do also joyn in their Voice for Creation, as tending so much unto the advancing their declarative Glory. The high Claims of the Deity, such as, being the Most High, the LORD of Hosts, the First and the Last, plead also for the same. The wonderful Divine Procedure of the six Days Work considered. Divine Wisdom requireth, there should first be some intelligent famous. Witnesses prepared for praising and singing at the laying the Foundation, and Corner-Stones: And that a high Habitation adjusted unto the Glorious Creator, and those Witnessing Spirits should be first Created. Accordingly, the Third Heavens and the Angels were Created the first Day. A parti-

cular Description of the Angels, and of the Third Heavens in their Created Glory. A Threefold Proposal of the Divine Wisdom for regulating the Creation, As 1st. That the World to be formed, should be adjusted unto its several Inhabitants, Higher and Lower, and their different Qualities. 2. That some Signal, Visible Characters of the Divine Creating Perfections should be engraven, upon the more Remarkable Parts thereof. 3. That its Composition, should bear Proportion, unto the manifold Vicissitudes, and Changes it must undergo, before the New Heavens and the New Earth appear. The Divine Procedure, in each of the six Days Work, considered by it self.

HAVING lately made an Essay in the Book Intituled, *RATIO SACRA*, to declare the Reasonableness of the Doctrines of Reveal'd Religion; Together with the Unreasonableness of all the opposite *Hereses* and *Errours*: I cannot but see, That it may considerably conduce, towards the advancing & accomplishing of that necessary Design; to descend from the more *General Abstract Reasonings*, upon such a Subject, unto a more particular and close Opening up of the *Several Parts* of the *Complex Divine Scheme* of Reveal'd Religion: And that both as respecting Angels and Men; in their *Creation*, and as the *Objects* the *Divine Predestination*, together with the gradual and wise Execution, of the Divine Eternal Decrees, by the Erection of a *Covenant of Works*; the *Permission* of the Fall of Man; the *Incarnation* of the Son of GOD; and the Fulfilment of a *Covenant of Grace* through Him: That so tracing the whole *Complex Procedure* of Divine Providence, towards *Angels* and *Men*, from Time unto Eternity; we may see the great Wisdom, and Accountableness thereof: Which cannot ly longer hid, providing

of the World's Creation, by GOD.

ing we seriously consider, 1st. The Eternal Causes and Springs of the said *Procedure*, as arising from the Divine Persons, and Perfections in the Deity: And 2^{ly}, Compare the same with the high, glorious Designs and Ends proposed by the foresaid *Procedure*, in Relation to GOD, Angels and Men. And more especially, 3^{ly}, If we compare both these with the most wise and proper Means, set on work for accomplishing the foresaid Ends: From all which, such a glorious *Conjunction* of Divine Sovereignty, Wisdom, Power and Goodness, shall appear, as solid Reason, speaking impartially, cannot longer refuse the foresaid *Scheme*, to be a Composition most worthy even of the *Infinitely Wise* GOD Himself.

It is true indeed, while Men only allow an overly Thought or two, upon this or the other Part by it self, of this glorious *Scheme*; without considering its *Connection* or *Proportion*, as a part of the whole: Or without pondering its Causes, Springs and Ends; They are most ready, to fall into the grossest Mistakes and hardest Thoughts of several Doctrines in Revealed Religion. As what it is with a Man who entering some curious Artist's Shop, and seeing several Pieces of the finest Workmanship, only Blocked; or lying up and down, irregularly scattered, without any Order or Proportion, amongst them; he noways Valueth or Commendeth the same. Exactly so,

A great many Persons, looking only overly, upon this and the other part of Reveal'd Religion, without any serious Consideration of the whole; They instantly thereupon, with the base spirited unbelieving Spies (who scarce well viewed the Borders of the promised Land, but looked only upon the walled Cities and the Giants therein) presently take up an evil Report; Affirming, that *Reveal'd Religion*, is a most *Unaccountable, Contradictory and Impossible Systeme*.

Whereas considering, that the Glorious *Deity*, must necessarily be, acknowledged, to be the most *excellent* Being; The *Divine Mind*, must infallibly, in all it's Actings, be most excellent in *Counsel*, and *Glorious* in Working; and thereupon must certainly have the most excellent *Principles*, *Ends* and *Means*, of any other Agent, in the World. So that were but once, the Glorious *Complex* *Eternal Scheme* of the Divine Decrees, Relative to Angels and Men, fully accomplished: The Intelligent, Angelical and Humane Mind, shall undoubtedly, Enjoy, so much of *Rational Satisfaction*, with the whole Procedure; As shall oblige them, to spend an Eternity, in praising and admiring the High and Glorious *Principles*; the noble and excellent *Ends*; the proper and powerful *Means* appertaining unto the same.

Notwithstanding, of all which, so it is at this Day, that the World, is filled with *Innumerable Books*; The principal *Scope* of which, is, nothing else, than, to fill the Minds of Men with manifold Difficulties, and Blasphemous Reasonings, against, the Eternal Decrees, of the Divine Mind, and the Temporal Wise Procedure of the Divine Providence, in Correspondence thereunto. Monstruous Boldness! The dark finite humane Mind, adventuring to judge and condemn, the Actings, of a Deity, Infinite in Wisdom.

The grand *Cause*, of all which is, that true Reason being greatly *Broke* in Degenerate Man; and the Diabolical Seeds of *Pride* and *Enmity*, having come in the Room of that original Meekness of Spirit and perfect Love unto GOD, which at first, adorned the Rational Soul: Man, now, can neither hear, of a *Sovereign* Deity, absolutely enacting distinguishing Decrees, according to the Counsel of his own Will; Nor on the other hand, can he submit, unto the humbling Contrivance of Salvation by a *Mediatour*: Nor can he yield himself up, un-

of the Worlds Creation, by GOD.

5

to the *Supernatural* quickning and sanctifying Operations of the Holy Ghost. So that plainly, there is no Part, of revealed Religion; Whether it's founding Decrees, by GOD the Father; Or the Glorious Redemption wrought by the Son; Or the Gracious Operations performed by the Holy Spirit; But what are all, most disagreeable unto corrupt Man: And being once disagreeable, they must next be unacceptable: And being unacceptable; hence, is the true Cause why they must next be termed, *Irrational* and *Unaccountable*. For *Proud* Man, will not bear the Reflection, of *Unreasonableness*: This Rebound, must be upon revealed Religion & not upon him.

And therefore, that, according to Justice, this Gross Reflection, of *Unreasonableness*, may return and rebound, upon the Head of ignorant, and guilty Man; and not lie upon our *Glorious Religion* (which is the highest Declaration of Infinite Wisdom, the World ever was, or shall be Witness unto) I say to prevent this groundless and most unjust Reflection; There is humbly offered in this *Treatise a Scriptural-Rational* Account, of the whole *Complex Scheme* of Revealed Religion: As contained in, the *Decrees*, of the Divine Mind, from all Eternity; and as gradually performed, by the *Divine Providence* in Time; and as finally and fully *Accomplished* in the great and last Day.

Accordingly to begin with *Creation*, as being the first great Article of the Christian Creed; I shall for the Satisfaction of *Reason* with Divine Revelation about the Doctrine of GOD's Creation of the World; first, Discourse that great Performance of the Alwise and Almighty GOD, in rearing up such a *Glorious Universe*, with Angels and Men therein, and that out of meer, and absolute Nothing.

In Order to which, I shall humbly offer these two general Heads to Consideration. First, a Rational Account,

founded upon Scripture, of the *Eternal Causes* and Springs of Creation in the Deity. Secondly a Rational Account of the *Divine Procedure* in the wonderful Six Days Work; as declared by *Moses* in his History of the Creation.

As to what concerneth the First, in Order to the setting it in some Light, The following *Scheme* is humbly offered, as equally agreeable to *Divine Revelation* and *Reason*.

The *Alwise God*, to proclaim, his *Eternity*, *Independency*, *Self-sufficiency*, and *Perfect Blessedness* in and from the Contemplation and Enjoyment of himself, spent an entire Eternity all alone, before ever he gave Being to any Creature : Yea even to those Morning Stars, the joyful Witnesses of his laying the *Foundation* and Corner Stones of the Earth. And hence *Moses* finds in the beginning, to wit, of Time, no Pre-existent Being, save GOD. *Gen. 1. 1.*

In this *Incomprehensible*, *Eternal View* and *Enjoyment*, which GOD had of himself, in all his Essential, Glorious Perfections : Let us under the Conduct of Divine Light, consider, That First, GOD (by spending an Eternity thus all alone) found he had now sufficiently secured the Glory of the Divine *Self-sufficiency* *Independency* : So that any Rational, Intelligent Being, (capable of Reflection) in the World, to be created, must needs acknowledge those Perfections to be with him. Accordingly we find GOD, improving this, in his reasoning with *Job*, *Where wast thou when I laid the Foundations of the Earth ? Declare, if thou hast Understanding*, Chap. 38. 4. 2ly. Let us again consider, That GOD also (in the foresaid View) found by the *Infiniteness* of all his Perfections, that he was capable of no *Addition* or *Diminution*, unto, or from his Essential Glory : Hence justly ariseth that Challenge, *Who hath prevented me, that I should repay him ? What*

soever

soever is under the whole Heaven, is mine, Job 41. 11. Upon these 'tis evident, that *gly*, he could not but perfectly foresee, that his Work of Creation, behoved necessarily, to be acknowledged, as a most free, spontaneous Issue from the Divine Goodness, communicating Being, with a great many other Perfections, unto meer Nothing.

The infinite Understanding, finding thus the *Essential* Glory of the Deity secured against all possible Events from the Creation, we (according to our finite gradual Manner of Conception) have ground, next to conceive GOD, in the foresaid Eternal View, proceeding to lay Foundation, for his *Declarative* Glory. In order to which,

Let us First consider, God as finding in the Glorious GOD-Head, a *Trinity* of Persons, with a distinct Order of Subsistence, making Way for a distinct Order of Operation: Whereby he finds, in the Divine Essence, a Glorious Creator, a Gracious Redeemer, and an Almighty Executor of the Will of both: And thereupon finds the Creation fully provided for, both as to its first Original, Glorious State, and also its Subsequent, *Lapsed* and *Decayed Condition*. Accordingly we find, the *distinct*, *Divine Persons*, before the Foundation of the World, having both its foresaid *Conditions*, under their Consideration. I mean both its first Glorious Constitution, and also its subsequent Redemption and Restauration, Prov. 8. 22, 23, 27, 31. verses.

Again *Secondly*, Let us consider GOD as finding in his *Essential* Fulness and Glory, so many Divine Perfections, of, Infinite *Wisdom*, *Power*, *Goodness*, *Holiness*, *Justice* and *Truth*, (in the pure Divine Essence all *simply one*) but to our finite Conception, seemingly various and many; because of their diverse Objects and different Effects. By which he found to be with him-

himself, so many *Almighty, Irresistible, Proper Principles*, every way adjusted for the Works of Creation and Providence. — *I will work, and who shall let it* Isa. 43. 13.

Upon all which Discoveries, who can but suppose The *Divine Wisdom* proposing it as highly Reasonable, that so many *Glorious, Divine, Persons, and Perfections*, all capable, of making glorious Manifestations in Works of Creation and Providence; and thereupon capable of a great Return of *Declarative Praise and Glory*; should be all set on Work. That so GOD, over and above, the perfect Satisfaction and Blessedness, arising from his Eternal, Essential Excellencies, might also have inconceivable Delight, in those Performances *without* himself; Wherein he might see, as it were *Himself*, over again in the Image and Splendor of his own Perfections. And that *Creation* was thus the Proposal of *Divine Wisdom*, is evident from its being termed the *Wisdom of GOD*, in the abstract, 1 Cor. 1. 21. *For after that, in the Wisdom of GOD, The World by Wisdom knew not GOD, It pleased GOD, by the Foolishness of Preaching, to save them that believe.* And that GOD himself, his Pleasure and Glory was the great Rule and ultimate End in View, is no less plainly asserted, Prov. 16. 4. *The LORD hath made all things for himself.* Rev. 4. 11. *Thou art worthy, O LORD to receive Glory and Honour, and Power; for thou hast created all things, and for thy Pleasure they are, and were created.*

Against this Proposal of the Divine Wisdom; What possible Objection could be formed? Especially if we consider, that along with the Proposal, the same projecting Attribute, offereth a perfect Idea, (speaking after our finite Model) of the whole Creation, in all its Parts, with the whole complex Conduct of Providence

towards it, in Time and Eternity. And thus known unto GOD were all his Works from the Beginning, Acts 15. 18. Which Idea, being found to be perfectly adjusted to all the Designs of GOD, both as Creator and Redeemer; The remaining Attributes, (as influenced by the Holy Ghost) could not but all cry out, so let it be, As First, The Divine Goodness; that moving Spring, I have been long a sealed Fountain, allow me now to break open. And next, the Divine Power, that Executing Principle, I'll command a Glorious Universe out of nothing, and preserve it after Creation. The Divine Holiness, that adorning Excellency; I'll contrive a most perfect Law, for the Moral, Intelligent Part of the Creation. Justice that Guardian Perfection, I'll annex a solemn Sanction of Promises and Threatnings unto it. The Divine Truth, that confirming Attribute, I'll impartially perform, without Respect of Persons, upon Angels and Men, both Parts of the foresaid Sanction: And thus, we the Invisible things of GOD, that have lyen hid through Eternity, shall be now at length gloriously manifested, Rom. 1. 20. For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his Eternal Power and GOD-Head; so that they are without Excuse.

Allow next the Incommunicable Perfections to joyn in their Voice, and require, that by the Finiteness, Temporal Duration, & Mutability of the whole Creation; The Immensity, Eternity and Immutability of the Deity, may by the Shade (of such a darkground Colour) shine forth, with the greater Brightness and Glory. Thus by the Heavens and the Earth, waxing old like a Garment, the Mutability of Angels and Men, while GOD remaineth for ever the same, great Glory redoundeth to the Deity, Psal. 102. 25, 26, 27. They shall

shall perish (to wit, the whole Creation lyable to decay) *but thou art the same, & thy Tears shall have no End:* the great and peculiar Glory of the everlasting GOD.

Lastly. How should the high *Divine Claims*, of the LORD's being, *GOD-All-sufficient, Omnipotent, Omnipresent, Omniscient:* Together with the Glorious Epithets of being the *Antient of Days, The LORD of Hosts, The First and the Last:* How should ever these, without a *created World*, have shined forth, as the great Prerogatives of GOD alone? Hence that high, but most just Challenge, given by the Deity, *Isai.^{40.} 18. To whom then will ye liken GOD?* Is founded upon an Elegant and Majestick previous Description of the Works of Creation, from the 12 Verse.

Thus now, the first Head is cleared, to wit, a Rational Account of the *Eternal Springs* of Creation in the Deity: Let Reason then, more and more believe, the *Creation*, to be the Work of a Deity, who is Infinite in Understanding and to have proceeded from him, upon the most solid accountable Grounds and Reasons which possibly could be.

Having now seen the *Eternal Springs* of Creation giving Rise, in the Order of Nature, to the *Creating Decree*. Let us next trace this *Pregnant Resolve* to it's bringing furth, and so Discourse the *second General Head* proposed, to wit, a *Rational Account* of the Divine Procedure in the six Days Work.

The *Decreed Moment*, being come for *Eternity*, it's giving Way, to the *Parenthesis* of Time, (for some few thousands of Years to a finite World, hastening to it's End) appeareth the *Almighty GOD*, to become Maker of Heaven and Earth. He who from Eternity, had found Infinite Place, & Glory, in, & from himself; Let us now, behold and admire him condescending to Create a *Limited World* to dwell in with Men: And humbling him-

of the World's Creation by GOD.

11

himself, to behold the *Shadowy*, Finite Reflex of his own Infinite Perfections!

Consider him now as *all alone*, in this great and stupenduous Undertaking: *No Counsellour, No Instrumental Cause, No Performer*: For as yet, no *Second Being*. Let us behold this GOD stepping furth to build a *World*, without the least Shadow of previous Matter to work upon! not one Stone for the Foundation, much less for the Superstructure, *Heb. 11. 3.* The Things *that are seen*, were not made of Things *which do appear*: Plainly, there were as yet no Nature nor Place to contain it. GOD was all, and nothing besides him.

Upon this, the divine Power, to proclaim it self Infinite, called out of Nothing the wonderful Mass of Matter, virtually capable, of all the different Forms, which afterwards it received; as containing a radical Humour for the material Principle of *Life and Being*, unto the approaching Variety of Creatures. *Gen. 1. 1.* What inconceivable Power must this be, commanding the Matter of a World out of Nothing? Surely Infinite; knowing no Boundarie, save the *Will* that setteth it on Work: It being Evident, that the Power which can convert meer Nothing, into real *Being*, can have no Limit, save the Pleasure of the Almighty Agent.

This *Performance* of creating Power, was certainly most Glorious; and that whether we consider, either first, It's *Instantaneousness*: Done in a Moment: In the first Moment of Time, which was it's Beginning. Almighty GOD! The creating *One Sand*, would have non-pluss'd the whole Angelical Power throw Eternity. Or 2ly, If we consider, the *Sovereign Majestical Manner* of Creation: God *Spoke* out the World: So that *A divine Verbi* *Jehi* (Let it be) did all: And behold! As he spoke, he was obeyed; as if the World had been already
• made,

made, and had only wanted the Divine Permission to appear. Admirable Performance! For what finite Mind can possibly aright conceive the divine *Will*, in the Infiniteness of it's Power, the Sovereignty of it's Procedure, or in the Irresistibleness of it's Efficacy? Especially if we further reflect, on the wonderful *Composition* and *Mixture*, which behoved to be in the first *Mass* of Matter; considering that the *Substance* of the innumerable different Kinds of Creatures in the visible World, was contained therein: There were the different Elements, with their numerous Offspring, from the Glorious Sun, to the Glow Worm. Hence this Mass of Matter, *Chap. 1. 1.* Is expressly (previous to their Formation) termed the Heavens and the Earth; as containing the material Substance of both; Which at first were probably blended together: the *Thinner*, *Finer* and *Purer* Parts being for the Heavens, which were to be as a molten Glass, *Job 37. 18.* The *Thicker* and *Grosser* for the Earth, or *Terraqueous Globe*; to concenter here below: And accordingly by the after Division, various Disposition, and Formation of this Mass, the Complex wonderful *Universe* came at length to be perfected. *Gen. 2. v. 1.*

Divine *Wisdom*, seeing Matter now Created, but withal without *Form*, a confused *Cbaos*, void and dark, acknowledging it's new Being, by the Rudeness of it's Superficies; proposeth first, that this Rude, *Inform Mass* and Block of the World (tho a most Glorious Proof and Monument of Infinite Power) Yet, that it was unworthy of an *Infinitely wise* Agent, and GOD of Order, to permit it to continue such. And therefore proposed next, that it should be formed; But withal, that in the Disposal and Formation thereof, an especial Respect should be had unto the following *Scheme*, to wit; first, That the World, to be formed, should in it's Structure

be adjusted, unto it's several Inhabitants; GOD, *Angels* and *Men*. The *Heaven*, even the *Heavens* are the *LORDs*, but *the Earth hath be given to the Children of Men*. *Psal.* 115. 16.

More particularly, that GOD should begin with himself, and provide a *Most High* and *Holy Place*, adjusted to the great Glory of his immediate Presence, and the full Displays of the divine Excellencies. 1^{ly}, That some *Signal, Visible Characters* of the Divine Perfections, should be engraven upon the more *Remarkable Parts* of the Creation; that so, GOD's Name might become excellent in all the Earth, *Psal.* 8. 1. 3^{ly}, That it's Composition should bear Proportion unto the Great & Manifold *Vicissitudes* and *Changes*, it must undergo, before the New Heavens and New Earth come to be established, 2 *Pet.* 3. 3. 4^{ly}, That the Formation of the Universe being now at hand, and being a Performance *most Glorious*, deserving great Praise; that therefore, there ought to be first Created, some *Intelligent Living Witnesses*, capable of singing, and praising, at the laying the Foundation, and Corner Stones of the Earth.

According to this *Fourfold Proposal* of Divine *Wisdom*, which GOD possessed in the Beginning of his Way, before his Works of old, *Pro.* 8. 22. (meaning *our LORD*, as projecting according to the Conduct of Infinite Wisdom) let us Remark, the Divine Procedure, in the following *Steps*, as,

First of all, we have solid Ground, from the Creator's own Testimony, to believe, that the *Third Heavens*, with their *Glorious Inhabitants*, the *Holy Angels*, were first created and put in Order. Hence we find the LORD (to convince *Job*, that he was but an Earth Worm, & but of Yesterday, and that consequently, his Knowledge & Experience, could be no Partie, for the Infinite Understanding) ; challenging him, where he was, when the
Foun-

Foundations of the Earth were laid, and the Morning Stars sang together, *Job* 38. 4, 7. But the Scriptures being Written for Men, and not for Angels; and also, that the great Glory of that high and Holy place, may have the more of a Glorious Surprize and Satisfaction in it, unto the militant Christian; Therefore most wisely, The Holy Ghost, hath not insisted so particularly on it, as on the other more visible Parts, of the Creation: And therefore as I shall not determine whether the said third Heavens were comprized in the foresaid *Cbaos*, or distinct from it, by it's being immediately created in it's Perfection; so neither, shall I enlarge in describing the same:

Not that it wants Matter, for Description; considering how we are told, That, it is a *Great City*, and its Name, the *Holy Jerusalem*, *Rev.* 21. 10. Its Walls being of Precious Stones; Its Gates of Twelve Pearls; and twelve Angels attending the same, *v.* 12. Its Streets being Pure Gold, as it were, Transparent Glass, *v.* 21. The highest and most Glorious Metaphors in Nature; all pointing out the Greatness of its *Created Glory*. But even in this Respect, *Heaven* being to continue a *Secret* to the Bodily Eye, till the Morning of the Resurrection; It is therefore, but a faint Glance by Reasoning, that we can have, till the Vail be Rent, even of the Created Glory of this most holy Place.

However, to look into it a little, let us consider it, as the *Palace* of the great King, where the Throne of GOD, and of the Lamb is erected, surrounded, with the Innumerable Hosts of *Angels* and *Arch-Angels*: As the *Habitation*, designed for the immediate Divine Presence, and the glorious Displays of the Divine Perfections; and as the City of which GOD owns Himself to be Maker and Builder, *Heb.* 11. 10. Importing clearly, that in its Glory, it beareth Proportion to the Con-

trivance

trivance of Infinite Wisdom, the Performance of Infinite Power, and unto the Good-will of Infinite Love. But above all, its being part of the Purchase of the Blood of the Son of GOD, its Glory, must certainly, considerably, proclaim the Divine *Estimate* of that Blood; and consequently be great.

If we again desire some more *visible* Proofs of its created Glory, let us call to Mind the refreshing and ravishing Light and Glory, at the Transfiguration, causing the Disciples desire to fix their Tents even upon the *Wild Mount*, and never to come down: And yet all this, was but a passing faint Glimpse (of what is above) overshadowing them, *Matth. 17. 1. to verse 6.* 'Tis also Remarkable to this Purpose, the Account we have of the paved Work under GOD's Feet, upon Mount *Sinai*, *Exod. 24. 10. And they saw the GOD of Israel, and there was under His feet, as it were, a paved Work of a Saphire Stone, and, as it were, the Body of Heaven in his Clearness.* Intimating the inconceivable created Light and Glory, which will attend the more Immediate Communications of the Divine Presence and Love in Heaven.

Briefly, the Glorious Firmament, bespangled with Sun, Moon and Stars, is but the Under and *Courser Side* of the Pavement of that Higher House. Hence *Solomon* speaking of it, calls it the *Heaven of Heavens*, *1 Kings 9. 27.* meaning, the Starry and Aerial; their being but like the dull and dark Earth, in comparison of it: Accordingly, *John* attests, the Sun and Moon would be of no Use there, *Rev. 21. 23.* In fine, considering, 'tis the Habitation, wherein GOD and the Lamb, Elect *Angels* and *Men*, are to spend Eternity, its Glory must be certainly exceeding great, that so it may be for ever *Satisfying*.

This *Heaven of Heavens*, being made, not to contain

tain the *Divine Omnipresence*, or *Ubiquity*, which filleth every where equally, *Hell and Heaven*; and far less to circumscribe the *Divine Immensity*, which not only exceedeth all *Compass* of *One* created *World*, but is ready to fill a thousand more, were they created; And after all, continue still, as *Unlimited*, as by this *One*: It is evident, that *Heaven* was never made to contain or circumscribe the *Boundless Deity*; but only as a proper *Scene*, for the more *Immediate* and *Glorious Manifestations*, of the *Divine Excellencies*. In order to which, *Wisdom* saw it necessary, to plant init, as *Inhabitants*, some *Noble*, and *Highly Intelligent Rational Beings*; and these were the *Glorious Angels*.

These *Angels* were all at once created, to proclaim, how quickly, *GOD* could have *Replenished* the *Lower World* also, had He pleased. And being the *First-Born* of the *Creation*, it was highly *Reasonable*, they should in their *Nature* and *Perfections*, above all others; *Resemble* their *Creator*: Accordingly, they were made, *Substances*, *Purely Spiritual*, *Essentially Immaterial*, and by *Decree*, *Immortal*: And being to stand in the *Presence* of the *Thrice Holy GOD*, they must be perfectly *Holy*. Again, their *Exercise* being *Hallelujahs* to *GOD*, for all His *Perfections*, in their *Glorious Operations*; accordingly their *Knowledge* of *GOD* and His *Works* must be great. Again, being to be the *Armies* of the *LORD* of *Hosts*, they must be *Marshaled* in *Order*, by a *Subordination* of *Power* amongst them: Hence some of them, *Dan. 10. 13.* are *Chief Princes*, as it were, the first and principal *Ministers* of *State*, fit to be *Employed* upon *Extraordinary* and *Eminent Occasions*, *Jude 9. v.* And further, being at *Times* to perform the greatest of *Services*, such as, sometimes in a *Night*, to kill all *Egypt's First-born*, or *Senasherib's* numberless *Host*: Their *Power*, above all

that is created, must resemble the Almighty Arm, *Psal.* 103. v. 20. Again, being to Oversee, and Instrumentally to Over-rule the great Events amongst Men below, *Ezek.* 1. 5, 15. They must have the Advantage of their Residence *On High*; Especially, being at times afterwards to engage with wicked Principalities and Powers in high Places (*Eph.* 6. 12.) some of their own Rebellious Race. As also, being frequently to converse with Saints on Earth, they must be capable at times, of *Humane Shapes*, *Gen.* 18. 2. But withal, these *Occasional Garments* must be loose, like the *Air* or *Cloud*, of which they are made, that so the great Swiftneſs of their Motion, (having their Court at ſuch a Diſtance) may not be marred.

And *Laſtly*, being deſigned, as *Co-eternal Companions* of the Redeemed, to ſtand before the Throne of GOD and the Lamb; Therefore they muſt be filled with high Admiration of the *Glorious Redeemer*, in His Perſon and Performances, *1 Pet.* 1. 12. *Which things they deſire to look into.* That ſo they may Sing at His Birth, Comfort Him at His Death, Attend Him at His Reſurrection, Honour Him at His ſecond Coming: And finally, They muſt be indued, with great *Good-will* to the *Redeemed*, that ſo they may Rejoyce at their Converſion, take Care of their Protection, convoy their Souls at their Diſſolution, aſſiſt at their Reſurrection, and at laſt advance the Glorious Sentence in its Execution. Upon the whole, this lower World little knoweth, the manifold ſecret obliging Services, done by theſe affectionate, wiſe and mighty *Angelical Powers* (in Subordination to CHRIST) the ſincereſt and greateſt Friends of Mankind. *Lot* at *Sodom*, *Jacob* at *Bethel*, *Eliſha* at *Dothan*, the *Shepherds* in the Fields, and *Peter* in the Priſon, could all ſubjoyn a great *AMEN* upon this Subject. And thus, having

now heard of the Glorious *Third Heavens*, with their more Glorious Inhabitants ;

Let us next descend from the *Higher* to the Lower World, and survey the more visible Parts of the Creation: And then,

The *First Thought* that occureth, is, that great mysterious Account given by *Moses* of the Spirit's moving upon the Face of the Waters, *Gen. 1. 2.* And so becoming, by an Almighty, Secret, incomprehensible Influence, the Great Procreator מרחפת *Merachepeth* of the visible *Heavens, Earth and Sea*, and of all that in them is, giving a quickning *prolifick Power*, and Verue unto the Mass of Matter, upon which he moved.

The Glorious *Power*, the Unsearchable *Wisdom*, the wonderful *Order*, shining in the whole Procedure of the Six Days Work ; who dare undertake to declare ? Only what we cannot comprehend, let us praise and admire.

Now it was that *Light*, the first-born of the Inanimate formed Creation, was commanded to shine out of Darkness : The GOD of Light, about to rear up a Glorious Universe must not be hid nor work in *Obscurity*. What this *Light* was, whether some Elementary Fire or Bright Cloud, or rather some shining Illuminating Glorious Body ? Ready to transmitt and spread it self through the Air, whereby Light was set up, betwixt the Higher and Lower World, who except some of the Morning Stars, that sang together, can possibly declare ? But certain it is, as it was a Performance, worthy of him who is *Light inaccessible*, so it was a new second Proof of infinite Power, to cause Light thus shine even out of Darkness it self: Two of the greatest Contraries in Nature. Hence the Apostle comes over it (*2 Cor. 4. 6.*) As containing
in

in it, a solid Proof and Secret Prophecie of a sufficient Power in GOD, for a Performance, yet more Glorious ; even the *saving Illumination* of the corrupt Mind, where Spiritual Darknes consolidate with strong Enmity, stands Inveterate. Several Reasons pleaded for this Glorious natural Illumination of the Lower World : Man by a bodily Eye was to contemplate the great Works of GOD, that so he might praise him : The son of GOD in the Fulness of Time, was to be Incarnate, and to Tabernacle with Men below, and therefore it was highly Suitable, that Gloomy Darknes upon the Face of the Deep, should give Way to Glorious Light, and retire, as to its Center, where the Good Will of him, that dwelt in the Bush, was never to dwell, *Matth. 8. 12.*

Light being sprung up, and like him from whom it came, offering to extend it self every where, the *wise Creator* prepared it, an *expanded Firmament*, and the extensive Air, with their several Stories, *Amos 9. 6.* making Way for its flying Influence. Upon which let us here admire the Almighty Arm, Stretching out the vast and unmeasurable Heavens, the Highest Part of the visible World, and that without any Regard unto, or Dependence upon a Foundation, save the same Word of Power, that erected them. *Gen. 1. 6. Incomprehensible GOD !*

Upon this *Expansion* of the Firmament and Air, the Waters as yet over-running the Surface of the Earth were drained : The Clouds carrying a great Part of them above, & settling them there, as great and rich Fountains, at GOD's Disposal : While the Remaining Part below, by the irresistible Word of Power, are commanded to shrink in their *Proud Heads*, into their proper Channels : And thus the Dry Land appeared, inviting Inhabitants, as having got the *Proud Ocean*, now surrounded with the Sand, as a swadling Band ;

and as being now enriched with Lakes and Rivers, besides the great unknown Depths contain'd in its Bowels below, *Gen. 1. 6, to 10.*

These *Great Parts* of the Creation already made, must be owned by all to be exceeding Glorious ; The *Heavens* above, and the *Earth* and *Sea* below : But still something more worthy of GOD, as the *Living GOD* (in whom the Fountain of Life is) was yet wanting : And therefore, *Life*, (that *Divine Spark*) the *moving Spring* of the (as yet) inanimate and dull Creation (so often and accurately imitate by *Art*, but never yet in all the world *Realized*) must next appear. But withal that the *Performance* may be exceeding Glorious, its Production must be slow and gradual. And for this End, a *threefold Kind* of Life, must be created. First the *Vegetative*, for adorning the Face of the Earth, and for nourishing the Sensitive (the more excellent) yet deriving its Original from the same Material Parent the Earth. But left by Vegetatives, growing up, out of the Earth, their *Root* should be called their Maker, therefore next an *Animal Life*, not growing out, but *moving* upon the Earth, must be produced. But still both these, being absolutely in their Nature remote from the Perfections of their Glorious Maker and the grand Design of Creation : Therefore an *Intelligent Rational Life*, must next receive Being ; and once to Declare and Resemble the Intelligent Moral Perfections, of the *Deity*, and to speak by Way of *Praise*, for the other Two, with all the Remaining silent Part of the Creation.

Accordingly to prepare the *Earth*, now separate from the Waters, as a convenient Habitation for Man. GOD the Fountain of all Power and Vertue, to proclaim Himself at once, the GOD of Nature ; And at the same Time an *Almighty Agent*, quite above it, and

absolutely independent of all its *Rules*, he, before, ever the Earth knew the Husband Man, or any Seed from his Hand, or was in the least, wet with the Dew of Heaven, or warmed with the Influence of the Sun; blessed it with a *fructifying Vertue*, whereby it instantly brought forth; all Kinds of fruitful *Trees, Plants and Herbs*, and these, not gradually springing up, but all at once, in their greatest Perfection; suitable to the *Almighty Planter*. The Trees being enriched and adorned with their manifold ripe Fruits; The Plants and Herbs, pleasantly *blown* in their Various Flowers, causing a beautiful Proportion, on the Surface of the Earth below, to correspond with that of the Firmament above; about to be, bespangled, with the *Sun, Moon and Stars*. Briefly what a pleasant *Eden*, and Summer-House, should *Paradise* have been to Man for some Time? Till he should have exchanged it with Heaven; had not the cursed deforming Wind of *Sin* blown upon it.

The Superstructure of the *inanimate World* being now far advanced, and about to be possessed, by the *animate Living Creation*: *Wisdom* found it proper, that first it should be further illuminated and adorned; As also this Lower World never being finally design'd for Man's Heaven and Eternal Habitation, but as a passing Wilderness in unto the promised Land, therefore it was also found suitable that the Night should have its *Turn* with the Day, and Winter be exchanged with Summer: And again, the *Inferiour, Courser and Duller* Creatures, on Earth (which in the first Separation and Disposition of the General Mass, concentrated here below) these being to depend in a Natural Course, upon the Influence of the more *refined spirituous* and active Part, elevated above; Therefore to accomplish all the foresaid Ends, the *All-wise Creator*, set in the Fir-

mament, the *Sun* and *Moon*, with a Glorious Train of *Stars*, to be numbered only by him, that made them, together with *Maxzaroth* and *Arcturus*, *Orion* and *Pleiades*; All Influencing the *Lower World*, with its Inhabitants; (But especially in its Vegetative, Sensitive and Mineral Parts) more than the most wise and searching *Naturalists*, have yet found out. *Job*, 38. 31, 32, 33. Verses, *Canst thou bind the sweet Influences of Pleiades, or loose the Bands of Orion? Canst thou bring forth Maxzaroth in his Season, or canst thou guide Arcturus with his Sons? Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth?* But withal, on the other Hand, that Man, situated so pleasantly on *Earth*, & under such a fixed Course of benign Influences from the Heavens, may be kept from idolizing *Nature*, and calling it *GOD*; Therefore in deep Wisdom, another and quite contrary Kind of Treasures, to wit, of *Fire*, *Lightning* and *Thunder*, are also prepared on High, to go out at the Divine Command, and destroy the most promising Fruits of the *Earth*, break the tallest Cedars, and cause proud Man to tremble, if he shall Rebel. *Canst thou Thunder with a Voice like GOD? Job*, 40. 9.

The *High Firmament*, or *Starry Heavens* being thus perfected and furnished with Influencive Powers, Proportion required, that the extensive *Aerial Heavens*, the wide and empty *Earth*, the vast and deep *Ocean*, with the smaller *Lakes* and *Rivers*, should all, also be replenished, lest the Divine Fulness and All-sufficiency should be suspected.

Accordingly the *Air*, as the Region most proper for a Flying Motion, is filled with all manner of Winged Fowls, from the *Eagle* to the *Wren*, and from the *Wren* to the *Midge*; Differing as much in their Designs as in their Kinds. Some of them *silent*, to tell; who taught

taught others to sing: Others of them with their Voice wonderfully praising their Maker: Some of them chattering upon the Ground, calling upon others to ascend the Bush; These again by a greater and more regular Elevation of Voice, influencing others to mount the taller Trees, with their pleasant Notes; by which the more perfect Musicians amongst them, are cheared up, to soar on High, and pierce the very Clouds with their Melodious voices; as if Nature hereby designed the teaching Man, all the several Parts, in the Gradation or Game of Musick: Briefly they sing sweetly, at once praising their Maker above, and admonishing Man below.

Some of them as the Eagle, Job, 39. 27. Excelling in Strength and Greatness of Spirit, looking down from the highest Rocks, with Pride and Contempt, upon the Birds of the Valley. Others, remarkable for the Regularity, Swiftness and Extent of their Flight, as the Hawk. Some of them wonderful, in the great Variety and Beauty of their Feathers, like the Peacock: Others of them admirable, for their Humane like Passions, such as the extraordinary Affection of the Pelican towards the nourishing of her young; The great Faithfulness and Sympathy of the Dove; The Sagacity of the Parat; The Laboriousness of the Bee. As upon the Contrary, others for their Hardiness & Stupidity, like the Ostrich, whom her Maker hath deprived of Wisdom, so that all her Labour is in vain. Finally, all of them joining together, cry, Behold the wonderful Perfections of our Maker: And hence GOD himself, insisteth on this Subject with Job, non-plussing and silencing him, by so many Queries founded thereon, Job 39. 13. to 18. vers.

As for the Waters wonderful Off-spring, upon the Divine Command, Who can declare? It discoursed from the

the *Great Whales* (those living *Islands*) to the small *Minnoes* ; What an Ocean of Wonders would be found ? in Number like the Waves that cover them. In their *Schools* at times, marching like marshalled Armies ; in the Variety of their Shape ; proclaiming an *Infinite Mould* with their Contriver : In the well set *Rows*, of their silver *Scales*, variously checkered, with Spots of different Colours, challenging even the *winged Creation* in Point of Beauty : And lastly in the due Proportion and Situation of their *Fins*, teaching the Mariner at once to ballast and sail aright. But above all, let us hear the Divine Interview with *Job*, upon the great *Leviathan* ; The monstrous Kind of Whales. Says GOD ; *his heart is as firm as a Stone ; Yea, as a piece of the nether Milstone ; When he raiseth up himself, the mighty are afraid ; He esteemeth Iron as Straw, and Brass as rotten Wood ; he maketh the Deep to boil like a Pot ; He maketh a path to shine after him ; One would think the Deep to be hoary ; He beboldeth all high Things, he is a King over all the Children of Pride, Job, 41. 24 to 34.* What a wonderful and Almighty GOD, must his Maker be ! Who after all this terrible and unmanagable Strength and Pride, could make him a *safe Cabbin* and passage Boat unto a perishing *Jonah*, Chap. 1. 17. and 2. 10 vers.

The *Air* and *Waters*, being thus Replenished, The *Earth* Man's designed *Habitation*, (who was to survey, and make return for all) must not be left empty. While the *Birds* soar and sing sweetly in the Air above him, The Mute *Fish* swim and play in the murmuring and gliding Streams below him ; he must as the *Great Farmer*, have his Flocks about him.

Accordingly the *Earth*, is pleasantly furnished ; A new and wonderful living *Product* appeareth upon it. Some of them for Profit, others for Pleasure. Some of them with

with the *tamer Cattle*, must be at hand for Food, and Rayment, adorning the Pastures, and causing the Valleys to Ecchoe. Others of them, as the *Lyon*, must be the *Strength* and *Pride* of the Wood; Roaring his fellow Creatures into a trembling Silence: Some of them with the *Wild Ass* and *Dromedary* must traverse and snuff up the useles Wind of the Wilderness, ranging the unmeasurable Mountains, despising the Multitude of the City, and Cry of the Driver. Others of them with the *Horse*, disdaining the Sound of the Trumpet and Ratling of the Spear. Some of them with the *Dragon*, terrible for *Power*, *Subtility* and *Rage*, sparkling Fire with his Eyes, poysonous in his Breath, seldom sleeping; And when about to kill, feeding upon all the poysonous Herbs, he possibly can gather; As also wonderfully fitted for the Prey, by three *Rows* of great Teeth, having his Venom in his Tongue and Gall; All rendering him a most lively Emblem of the *Infernal Dragon*, Rev. 20. 2 vers. And this so much the more, that he is filled with Enmity against the *Elephant* as *larger*, and the *Eagle*, as mounting *higher* than himself. Others of them with *Behemoth*, (the *Elephant*) requiring not only the Willows of the Brook, but the Shade of a *Wood*, to cover him; Drinking up a River at once, and threatening to draw up *Jordan* into his Mouth, moving his Trunk like a Cedar: On Earth, the chief of the Ways of GOD; only he that made him, can make his Sword approach him, Job 4. 15 to 24. Surely *Wisdom* (*Eccles. 9. 16.*) is better than *Strength*; Otherwise *Little Man*, had never so Lord'd it over such fellow Creatures.

C H A P. II.

AFTER the World is thus finished, there remains still a great Blank in Architecture, till Man, bearing the Glorious Creator's Image and Divine Motto, be set up, as it were, over the Gate. A sixfold Design in the Humane Creation. 1. To proclaim the moral Perfections of the Deity. 2ly. As a covenanting Party capable of transacting with GOD; As Prince and Subject, by Reason of the great Abilities, and Original Perfection of the Humane Nature. 3ly. As the great High Priest and praising Mouth of the silent Creation. 4ly. As the LORD or majestick Head of the Inferiour Living Creatures. 5ly. The Angels must have an equal; a second Order of Nature, like unto their own: For GOD only must be alone, and without a second. 6ly. The Grand tho' latent Design of Man's Creation, (as the Issue of Providence hath now confirmed) was the paving the Way, for the Great Mystery of GOD manifested in the Flesh. Man being created, must not be left alone: being in himself, and in his Posterity, the Object of so many Great, Divine, Eternal Counsels. He is most conveniently and honourably situate in Paradise, both for Spiritual Converse with the Creator, Religious Contemplations, and natural Enjoyments. The Premisses being considered, the whole Proposals of Divine Wisdom for Regulating the Creation, are found to be perfectly observed.

Thus now we have seen, the *Lower World*, furnished in all it's Stories and Apartments: But behold! Still, there remains a great Defect and Blank in *Architecture*:

texture ; The Glorious Creators *Arms*, together with the *Divine Motto*, are not yet set up over the Gate. Plainly, The Glorious Creator, as yet hath no Son in it, *Luke* 3. 38. After his own Image, to possess it as his Heir, rule in it, as his Vicegerent, converse with him, as his Intimate ; nor as the great High Priest to Worship him ; By proclaiming (with *Melchizedeck*) over the Head of the *Silent Creation*, that great Motto, *The most High GOD, Possessour of Heaven and Earth*, *Gen.* 14. 19. Briefly, it was found, till *Man* should be created, neither GOD, nor Angels, can converse on Earth.

Upon this, The Council of the *Great three in one* is called, and it being found, that the two Orders of Nature already created, the *one*, being purely Spiritual, to wit, the *Angels* ; The *other*, a gross Mass of *Matter*, remaining still *Material*, under all it's different and most refined Forms, were no ways adjusted to one another. *Paradise*, yea, the Tree of Life it self being no Food for *Angels*, whose Life, is to stand, in the Presence, and behold the Face of GOD.

Therefore as a *Consummate Proof* of the great Ability of the creating Perfections, a Glorious reconciling Compound of both Natures Spiritual and Material is contrived, and this Contrivance is *Man* ; in his Soul bringing Heaven down to Earth, and in his Body bringing Earth up to Heaven. Let us a little survey this Compendious *Master-piece* of the Creation.

Six great Designs (all issuing in the Glory of GOD, as the ultimate End) seem to have been in the Creator's Eye, in making Man.

First, that the Glorious *Moral Perfections* of the Deity, not yet displayed, might be proclaimed. The Divine Wisdom, Power and Goodness, had indeed already

ready been made Illustrious, and had proclaimed the Deity, The LORD GOD Almighty ; but as yet nothing in the lower World, had proclaimed him Glorious in *Holiness* ; And therefore the Pattern proposed at Man's Creation, was (*Gen. 1. 26*) after our *own Image*. Accordingly, *Adam* originally, was perfectly Holy ; Holy in his Nature, in his Frame, and in his Walk, without the least Failure in Principle, Motive or End. Thus GOD attests he was upright, *Eccles. 7. 29. v.* Briefly, as GOD was a Spirit, knowing and contemplating himself, in his Essential Perfections, and their several Glorious Operations ; And thereupon loving himself, and delighting in his own Fulness ; As GOD knew no Rule, save his own Will, nor no ultimate End, save his own Glory : Accordingly *Man* in his Soul, was a Spirit perfectly thus exercised (so far as the *finite* Faculties and Powers would extend) contemplating GOD in his Glorious Perfections, loving him with all the Soul, and the Creatures principally for his sake ; yea, even himself, because he first and principally loved GOD ; And withal knowing no Rule nor End, save the *Will* and *Glory* of GOD. In fine, *Adam* (*Luke, 3. 38.*) The Son of GOD, was perfectly in his own Likeness ; All over Divine, so far as the *Terrene* Condition would allow.

Secondly. *Man* was designed, as a *convenanting Party* to transact with GOD, as Prince and Subject. And therefore as he was created Reasonable, endued with moral Perfections, so also with a natural Ability to perform perfectly both the Impressed and Revealed Will of GOD : His *Mind* had a Fulness of Light, understanding perfectly, the whole of Truth (proper for the first Covenant State and Condition) : without the least Mixture of Errour. His *practical Understanding* and Conscience, had a clear powerful Impression of real
and

and present Duty, without the least Hesitation or Doubt. His *Will* a full bended Inclination, towards all good, without the least of Byas. His *Affections* perfectly regular in their Motions, without the least of an Extream: His *Memory*, an Infallible Register, for GOD and Duty, without any Allay of Weakness; Surely Man hath destroyed himself, *Hof.* 13. 9. For considering the great Perfection of Grace allowed upon him, in his Original Condition (which, had he actually improv'd) he had certainly been, *sufficient Partie*, even for the Grand Enemy. A deliberate Peremptory, *Get thee behind me*, had secured all: Briefly, a fallen Angel, could never have forced Perfect Man; Yea nor so much as deceived him, had he but acted like himself. But what shall be said? *Unsearchable Wisdom!* Creating Love must give Way to Redeeming, and the first *Adam* to the second, and the *Temporary* Covenant of Works, unto the *Everlasting* Covenant of Grace; As being by far more, glorious to GOD, and honourable to the *Mediator*; and therefore, Man, in his best Estate, must be mutable: As indeed the most noble and excellent *Created Being*, of Necessity, must be; As not being Self-sufficient nor Independent, but in its Nature and Operations depending upon another.

Thirdly, Man was designed as the great *High Priest*, and praising Mouth of the Silent Creation. An Infinitely Wise GOD, must not Create such a World in Vain. Accordingly, *Nature* was laid open unto Man; he saw it in the Greatness of its Parts requiring *Almighty* Power; and in its Wonderful Composition, to have certainly been the Product of *Infinite* Wisdom. Again, considering its Creation; its necessary and costly Preservation; and all this, without the least Hope of any Addition, to the Divine Essential Glory; he could not thereupon shun the clear Discovery, of the World's being the

undoubted Offspring of the greatest *Goodness*. Briefly, there seemeth to be little Ground left for Dispute, but that as *Adam* evidenced a perfect Knowledge of the *Animals*, by imposing proper Names, adjusted to their several Kinds, *Gen. 2. 19, 20*, (whose natural Powers and Operations were equally intricate and curious, if not more, with other Pieces of the Creation) so he could also have named and defined the whole Material World. For if *Solomon*, at such a Distance, and under the great Disadvantages, of a Weak Mind, in respect of *Adam's*; & of decayed & deformed Nature, could write so accurately, from the *Tall Cedar* to the creeping *Hyslop*, upon the Wall, what could *Perfect Man* have done, especially when the Original Glory of Nature, was a Glass to it self?

All which *Discoveries*, together with the fuller Manifestations, he had of all those Perfections in *himself*, where the Whole of Created Excellencies were made to concenter ; (*Man* being brought as near the Deity ; The Creature to the Creator, as the Finite Clay on Earth could well allow) I say all these affecting Considerations, conspiring together, could not fail of producing perfect Praise and Blessing unto the Glorious Fountain and Author of such great Perfections and Privileges : more especially when impressed on a Soul naturally *all Love* to GOD ; and whom GOD had so greatly obliged by making him *Heir* of all ? Briefly, it was now that *declarative Glory* in earnest, began to be displayed, & the Return was so perfect and acceptable, that the immediate ensuing *Seventh Day*, must be set a Part and intirely spent in receiving it. In fine, the Time was not yet come, wherein the LORD repented him, that he had made Man.

Fourthly. This *Lower World* Man's Habitation, being replenished, with an innumerable Variety of *Living*

ving but *Unreasonable* Creatures; which by their different Natures and Tempers, seemingly threatned to Destroy one another, and, by their great Strength, rather like to prove hurtful, than useful to Man; and therefore requiring an *Obediential Subordination*, not only amongst themselves, but under some awful Head, who as *LORD* might have Dominion over them: Accordingly *Man* was created, who by the *Stateliness* of his Person, *Majesty* of his Countenance, and *Awfulness* of an articulate Voice; meeting with an impressed *Obediential Instinct*, in the living Creatures, he thereupon became the great *Sovereign* on Earth; was crowned with Honour and Glory, having all things put under his Feet, *Psal.* 8. 5, 6. And never met with Rebellion, till he first himself rebelled: Which Monstruous Ingratitude provoking the Author of his Authority, the Chain of Subordination, was most justly and quickly broken, and all presently turned into the greatest Confusion.

Fifthly, The *Angels* as yet the only Intelligent created Beings, must not have the Temptation of thinking, that both Worlds, Higher and Lower, were made for them; but more especially of thinking, that *GOD* could not create a second Order of Natures like unto theirs. *GOD* only, must be without a *Second*. *Who may once compare himself with him?* (*Isai.* 45. 6.) is a Challenge only proper to be made by the *Deity*. And hence, had the *Sun* in the Firmament been, as Intelligent, as Glorious; it's more than probable, he had not been alone. For if *Gabriel* be an Archangel, there must be a *Michael*, also that can claim the same too, *I am GOD, and there is non else.* *Isai.* 45. 22. Is an Assertion and Dialect altogether above the Creature. Therefore in the Depth of Wisdom, *Man* here below, as Fellow to
the

the Angels above, was created: In due Time equally capable, of Glorifying and enjoying God; tho for a Time, till the glorious *Mystery* of GOD Incarnate, be revealed and accomplished, he must be made, and continue a little *Lower* than the Angels, *Psal.* 8. 5.

Sixthly. The Grand (though latent) Design of Mans Creation (if we speak of the designed Divine Improvement of his fallen State) was the opening a Door, for that great Mystery of GOD manifested in the Flesh ; In order unto a clearer, fuller and higher Display of the Divine Perfections, than what possibly Creation could produce : That so a double Return of *Declarative Glory*, might redound unto GOD ; first as the *Almighty Creator* of a World out of nothing, and next as the wonderful *Redeemer*, giving Life and perfect Blessedness, a second Time to an Elect World absolutely buried in Spiritual Death, and sealed up therein, by the Strongest Bars of Gross Ignorance, Rooted Unbelief, Carnal Reason, and Inveterate Enmity. *Son of Man, can these Dead Bones live ? Ezek.* 37. 3.

That *this* was the grand Design of all, is evident from the other *five*, their giving Way so quickly, to this *sixth*, and last. So that in the holy wise permissive Conduct of Divine Providence, *Adam's Sin* and Fall, (so far as is recorded) allowed GOD but *one Sabbath* of Contemplation and Complacency in upright Man, and in the Creation, as in its original Rectitude and Glory : By which all the foresaid five Designs, were in a great Measure disappointed and lost ; yet so as secretly by a Wheel within a Wheel, (*Ezek.* 1. 16.) Carrying on the *Deity's Pleasure*. *Briefly*, all the Persons of the Adorable Trinity, consulted and spoke at Man's Creation (*Gen.* 1. 26.) (while a simple *Let be*, served the Turn of all the other Creatures) And therefore

fore, *He* must not only in his Soul with the Angels bear the Image of the moral Perfections of the Deity; in Respect of Knowledge, Righteousness and Holiness; But further, by being Partaker of Flesh and Blood, must also resemble, and make Way, for the Glorious *IMMANUEL*, *Isai. 7. 14.* Accordingly we are told, *Heb. 2. 14.* That *Forasmuch then, as the Children, are Partakers of Flesh and Blood, he also himself, took Part of the same.* And finally, as the Issue of the Father's Creation, and Son's Redemption, Man must be again renewed and perfectly sanctified, by a deep Impress of the Gifts and Graces of the Holy Ghost: And then, that first and great *Resolve*, at Man's Creation of making Man after the Image of GOD (*Gen. 1. 26.*) shall in Spite of all intervening Opposition, be fully performed, and thereby the great last End of all; even, the Praise of the Glory of the Divine Grace shall be accomplished, *Eph. 1. 3, 4, 5, 6. v.*

Man, being now created and perfect; The LORD to elevate his Thoughts and Desires, and to present him, with some *Emblem* (though faint) of Heaven; allows him a *Paradise*; a special and glorious Apartment on Earth, every Way adjusted to Man as the Lord of the lower World. For, as here was *all*, the Animal Life could possibly desire or enjoy, without the least Allay of Corruption or Imperfection; so also, there was here, for the *Immortal Soul*, a Present *Alfufficiemnt, Smiling GOD*; allowing Man Communion with Himself. And again as an Assurance of Perseverance in Happiness, while in Holiness; and as a powerful Motive towards the same, here was the *Tree of Life*: And as the great *Caveat* against Temptation, here was also the *Tree of Knowledge of Good and Evil*; at once to impress Man, with the Possibility of his Fall; and also the Certainty of the Misery, which would ensue thereupon: And further both

these *Symbolical Trees*, were planted in the *midst* of the Garden, *Gen. 2. 9.* That so Man might frequently have them in View, and by beholding the *one*, might be secured against eating of the *other*; For, Who, in the very Sight of Life, could be supposed to swallow down bitter and poisonous Death? Thus was Man situate and secured in *Paradise*; And what could GOD have done more? The *Glory* of Divine Independency, Self-sufficiency & Immutability, forbidding any *universal* establishing Decree, to be affixed to *Angels* or *Men*, yea to *Arch-Angels* themselves: *Mat. 25. 41.* No Variableness nor Shadow of turning; is the *sole Prerogative* of the *Deity*. In *fine*, Fallen Angels and fallen Man must proclaim, and set off the Glory of an Independent, Infallible and Unchangeable GOD: And if any of them stand, while others fall, it must be owing intirely to an *Extrinsick Decree* (*1 Tim. 5. 21.*) and Power, without themselves, and not unto any *Intrinsick, Immutable Perfection* of their Natures: *I Am that I Am* — is a Name only for **G O D**, *Exodus 3. 14.*

But now all this While, *Man* is, as yet, all *alone*. The excellent humane Nature, as yet extendeth no further than *one individual Adam*: This must not be. The spacious Universe is too large, for one single Inhabitant. Neither must the high and numerous Angels despise *Little Man*, as solitary upon the Footstool. Besides, GOD must have Access to appear as the *Sovereign* and *Wise Governour* of the World, and Disposer of His Creatures, and all their Actions; And therefore must have *succeeding Generations* of Men, to come, in which the *Eternal Counsels* (adjusted to Time) consisting of so many various Pieces, may gradually come to be accomplished. Moreover, the *Redeemer* also, must have a *Multitude* about the Throne, which no Man can number

number : Upon all which, it was necessary, That Man should not be *alone*. But above all, The old Serpent raging against a *Sovereign* and just *Deity*, must have Access, to try his Malice, Subtility and Power, upon the *Woman*, and in her, for a little (*seemingly*) to triumph over both *Man* and his *Maker*; That so in the *Reverse* of this Conquest, to the Eternal Glory of the Divine *Wisdom*, The very same Party (from whom *Satan* promised himself so much) might by her *promised Seed* in due Time, not only bruise the Heel, but even the very Head of that Grand Enemy, *Gen. 3. 15.*

But withal, That Man who was first made, may still keep his *Birth-Right*, given him in the Order of Creation, therefore the *Woman* must be of the Man, and not the Man of the *Woman*, that so he may be the Head of the whole Race of Mankind. And finally, That next to our Love to *GOD* and our selves, the Love of Husband and *Wife*, might be most sincere, superlative and constant, therefore she must be *Bone of his Bone, and Flesh of his Flesh*; a *second Self*. Accordingly, the *Rib* is taken out, formed and brought back to Man, supplying the great Defect of the *Want* of a Help meet for him; which could not be found amongst all the previous Creation, *Gen. 2. 20, 21, 22. &c.* Having thus discoursed *Creation*,

Let us now look back to the *several Proposals* of Divine *Wisdom*, for the regulating the Procedure thereof, mentioned at the Beginning of the preceeding Chapter, and remark how accurately they have been all observed.

Behold ! How, first, *solemn Witnesses* were created: and next how well the higher and lower Worlds are adjusted, to their different Inhabitants. Behold also, how everywhere, the *legible Characters* of the Divine

Perfections are impressed. *Angels and Men* proclaiming the Divine Knowledge, Righteousness & Holiness. The World's *Fulness*, the Deity's *All-sufficiency*. The boundless Extent of the Heavens, His *Immensity*; the fixed Rocks, His *Immutability*; the great Hills, His *Strength*; the equal and steady Course of Nature, His *Faithfulness*; the universal Influence of the Sun, His *Omnipresence*; the Voice of Thunder, His *Terrible Majesty*; and the long Duration of Time, His *Everlastingness*.

Again, as Wisdom proposed; so, how exactly, is the World in its Composition, adjusted to the various *Vicissitudes and Changes*, it was to undergo in Time? Hence it is made up of such *contrary Elements*, & these so disposed and situated, That when Man's Sin, causeth the Creator to repent His making him, then, the Heavens hath *Windows* above, and the Earth great *Depths* below, to be broken up, for drowning a sinful World. There are also *Magazines* of Fire & Brimstone above, as there are *Etnas* below, prepared for Unnatural Sodom. The Air with its *Hurricanes*, can depopulate whole Islands at once, threatening, as it were, to shake the great Ocean out of its Place. Yea even, the *Pillars* of the fixed Earth are at Times set on trembling, as if the Foundation had given Way. *In fine*, All is so disposed. That when the *Fabrick* of this visible World, hath stood and served its decreed Time, as the *Scene*, for the several appointed Generations of Men; *Then, the Heavens shall pass away with a great Noise, and the Elements melt with a fervent Heat, and the Earth with the Works thereof, shall be burnt up*, 2 Peter 3. 10. v. And all this, to make Way for a *New Heavens and New Earth*, Rev. 21. 1. VWhich shall bear full *Proportion*, to the great Glory and lasting Duration of the *Higher House*, with the Church therein made perfect; That

That so both Worlds, being of a Piece, all over, Divine Goodness, (Satan and Sin being now sunk into the lowest Hell) G O D in His Creating, Redeeming and Restoring Perfections, may be, loved, adored and admired through Eternity. Surely, just Ground to cry out, *In Wisdom, hast Thou made them all, Psalm 104. 24.*

C H A P. III.

Several Important Inferences from the Doctrine of Creation. As 1. To mock at the Falshood and Folly of the Old Philosophical Notions & Fictions; of the Matter of the World's being from Eternity: and its owing its Formation unto a fortuitous Concource of Atoms. 2dly. On the other Hand, to behold & admire the Inconceivable Fulness of the Deity, from whom such a World hath sprung: More especially considering that the Fountain, remaineth still the same. The Essential Divine Fulness, Who can declare? The Influential, enriching the whole Universe is wonderful. Upon the Consideration of both, the rational Soul must of Necessity cry out; Incomprehensible GOD! 3dly. G O D being the World's and Man's Creator; He must certainly be Man's Supream and Chief-Good: Seeing the Creature, can never be supposed, to enjoy Capacities, above the Perfections and Powers of its Maker; The Vanity and Insufficiency of all Temporal Enjoyments and Accomplishments; secular or moral, for being a satisfying Portion, to the Spiritual enlarged Desires of the Immortal Soul. This in Particular demonstrate by rational

nal Evidence, in Relation unto, Honours, Riches; and Pleasures of all Kinds. As also with Respect, unto the more noble and agreeable Enduements, of natural, moral and political, Knowledge and Learning: All which may be without the saving experimental Knowledge of GOD the Chief-Good. Appealers and Pretenders to Reason, expostulate with from the Premises, either to become more sincere and cordial in their Choice of GOD in CHRIST, for their Souls Portion; otherwise no more to pretend to judge and act rationally in Religion. The Gracious, Condescending and Rational Method proposed in Revealed Religion, for Man's coming by a Saving Eternal Interest, in this All-sufficient Glorious Deity.

THE Truths contain'd in the two preceeding Chapters, being seriously considered, *Reason* it self cannot longer refuse the following *Inferences*.

As first, To mock at the Unaccountable Old Philosophical Fictions, of the Matter of the VWorld, its being from Eternity, and of the VWorld's owing its Composition, unto a *fortuitous Concourse of Atoms*: For as was declared in the fifth Chapter of *RATIO SACRA* in the Reasonings against *Atheism*, *Reason* can never rest in *Inanimate Matter*, as the great first Cause of such a Glorious Universe; but must ascend to some *Living, Intelligent, Alwise and Almighty Efficient Cause*, which as pre-existent to all, hath in Time given *Being*, both to the Matter, and Form of the VWorld. And as to the alledged *fortuitous Concourse of Atoms*, It is strange, That since that Time, such a Concourse never in the least appeared: no, not so much as to rear up the most Insignificant Shepherd's Cottage in the VWilderness, without humane Contrivance and Concurrence. How then, can *Reason* ever consent to this? For who can

can reflect upon the *Innumerable*ness and *Variety* of created Beings, all so proportionably united together, with the *different* Offices of the several Parts, the Dependence and Subserviency of one of them to another; the continuing *Harmonious Course* observed by Nature from Season to Season? I say, VWho possibly can be an Eye Witness to these Things, and allow himself to be so far wheedled out of his Senses, as to believe, That a *Confused Motion*; like to that of the Dust (in a Whirlwind) could ever have produced, such a wonderful Fabrick, as what the *World* is?

The Spring of such ridiculous *Opinions* is obvious. The Authors of them, on the one Hand, poring upon the Greatness, Excellency and Wonderfulness of the Works of Creation; and on the other, being dark and confused in their Notions, of the *True G O D*, in His Creating Perfections, and withal, being either without the Advantage of *Moses* accurate History of this mysterious Performance; or else impressed and abused with mean Thoughts of, and Prejudices against all *Scripture History*; they could not after all Reflection, fall upon any *Author* or first Cause, whom with Confidence they could give out as the *Creator* of such a World; as finding none bearing any *Proportion* thereunto. And therefore as a *Covert* and *Apology* for their Ignorance, (like a fearful Fish confusing the Water) they were obliged to contrive this general and dark *Response*, of a fortuitous Concourse, or inexplicable Chance, to solve or rather silence, all the *Non-plussing Queries*, which might arise from such a great and intricate Subject. Thus *Pharaoh*, who knows not *GOD*, (*Exod. 5. 2. v. & 7. 11. v.*) must betake himself unto the *Magicians*: And as he from gross Ignorance, did mistake the Author of Providence, so they from the same Cause, the Author of Creation.

In short, *He that* now, after such clear Divine Revelation, making the whole History of the Creation so evident, and so consistent with Reason, will allow himself to doubt or dispute, the true and living *Almighty GOD*, his being the *Alone Creator*, ought not only to be reputed (in so far) void of Reason, till he advance some solid Argument, for his Opinion; Which is *impossible*: But further justly deserveth, to be degraded of the Honourable Name of a *Christian*, as denying the first and great Fundamental Article of the Christian World's Creed. And this deserveth so much the more Regard, that it is the natural Impression and Faith of this Article, set home upon the Conscience, which (when sanctified) very much advanceth the moral Dependence and Religion, which is amongst Men in the World. And hence (*Eccles. 12. 1.*) The believing Remembrance of our *Creator* is enjoyn'd in our youth, as one great founding Principle of all Religion. In fine, if once a Man, with that old Pagan, come to say, (*Exod. 5. 2.*) *Who is the LORD?* He will next very soon natively subjoyn—that I should obey him.

Secondly. As another evident and solid Inference from this Doctrine of Creation, let us behold with the greatest Love, Praise and Admiration, the *Inconceivable Fulness* of the GOD-Head, from whence such a World, with all its Fulness hath Sprung: The *Universe* with its *All*; being not only originally from Him, but infinitely in Him; So that after, he should Create a thousand Worlds (were it the Divine Pleasure) the whole *Influential Fulness*, contain'd in them all, would not bear the Proportion of *one Drop*, unto the Great Ocean of his *Essential Fulness*. For, the smallest Drop, doth really lessen the Ocean, whereas upon the seventh Day, the Divine Essential Fulness, was really and individually the *same*, it was before the first.

The

The Reason is obvious, because *Creation*, is not a Communication of the Divine Essence ; But an Emanation of the Vertue of the Deity. GOD by an Almighty, Irresistable *A&* of his Will, calling things that are not, as though they were ; He Himself still remaining Unchangeably the same. Briefly, it is evident, that the Power which produceth a World out of Nothing, can never diminish the Essential Perfections of the infinite Agent.

Reader, Who possibly can allow, but a few serious thoughts upon GOD's rearing up this Great Universe out of meer nothing ; And upholding it without Pillar or Foundation ; And as influencing and overruling all Events in it, from the Greatest to the most Minute, these five thousand Years and upwards : And in all this, absolutely Independent of *all*, and yet *all* Dependent upon Him ; Yea, and all this without the least of Variableness or Shadow of turning : I say who is it can seriously reflect on these great Performances, and not cry out, with *Zophar*, *Canst thou by searching, find out GOD*, *Job* 11. 7.

If *Peter*, (*Luke* 5. 8.) Upon a sight of one single *A&* of the Divine Power, in the great Draught of Fishes, cryed out, *LORD, depart from me* ; What behoved thou, to have done, hadst thou been an eye Witness, to this Great Agent, in the six Days Work ; While GOD passed by, proclaiming the Glory of the Creating Perfections ? Wouldst thou not have been obliged with *Moses*, to have gone into the Cleft of the Rock, lest some Ray of such Infinite Glory, had consumed thee ; and as fearing lest Creating Power had annihilate thee, or its awful Majesty overwhelm'd thee ?

In Sum, he is the Incomprehensible GOD, past all finding out, *Job* 11. 7. For, having no Infinite Mind (save his own) able to search out the Almighty unto Per-

Perfection, He is under a Glorious Necessity of forming *Imperfect Ideas* of Himself even to the most comprehensive of Intelligent Beings. And therefore the most perfect Contemplation, which the Wifest of Angels or Men, can have of Him, beareth only Proportion to their finite Understanding, but not to the Real Divine Essence, as it is in its Infinite Perfections. And hence, when GOD beholdeth the most Glorious Angels, even in their clearest and highest Conceptions of him, he really humbleth Himself, in beholding the same, *Psal. 113. 6.* Their most perfect Views, being far below the Divine Fulness and Glory. *In fine*, God only comprehendeth Himself.

As a clear Proof of this, how doth the *finite Mind*, instantly confound and shake, as soon as it beginneth to dare to enquire into the Reasons of the Deity's Eternity, Independency, Self-sufficiency, Unity in Essence, and Trinity of Persons: Behold how the strongest Mind instantly succumbs and becometh Darknes. Reason, indeed, in viewing the Creation, cannot rest satisfied, till it ascend, and center upon an *Eternal Independent Being*, as the *first Cause*: But when it further presumeth to enquire into the *Divine*, asking, How any Being can be *Eternal, Independent, Self-sufficient*; and how *Three Persons* really distinct, can subsist in one individual Essence; Then justly its *finite weak Eye*, dazzleth and confoundeth, as looking upon an Object in Perfection and Glory, infinitely above it. *Vain Man would be Wise, Job, 11. 12.* *In fine* therefore, let us Remember *aspiring; sinking Adam*, and be afraid: And with the deepest Humility and highest Adoration, seal up our Thoughts of the Deity, with *Agur's* just Exclamation of old — *What is his Name, or his Son's Name, if thou canst tell? Prov. 30. 4. vers.*

Reader, whoever thou be, I cannot accountably conclude

From the Doctrine of Creation.

143

clude this Inference without posing thee, Is *thy* GOD, *thy* GOD? If so, thou art infallibly Happy: Or art thou not yet Reconciled; Thou art infallibly miserable. Reason cannot longer deny, but his Favour must be Heaven, and his Wrath must be Hell: And must also firmly assent to that great Truth, that whom he blesteth, shall be blessed; And whom he curseth, shall be cursed, *Numb. 23. 8, 9. vers.* Canst, thou, O *Earth Worm*, who was but Yesterday *nothing*, Canst thou be Party for this Great GOD? I tell thee in his Name, *If once his Wrath be but kindled a little, blessed are all they, that have put their Trust in Him, Psal. 2. 12.* O therefore, seriously and impartially consider, if thou hast seen a Transcendant Glory in Him, darkning all Temporal Portions? Hath thy Soul in earnest said to Him, *only, be my GOD*, I refer the Terms to thy self? Or hath thy Love to Him, and respect to his Glory, made thee to loath thy self, and mourn for the Contrariety of thy Nature and Life, to his Holy Nature and Law? Hast thou cordially blessed Him for his Son the *LORD JESUS CHRIST*, desiring nothing more, than to feel the Powerful Execution, of the Great threefold Mediatory Offices upon thy Soul? And to confirm all, Hast thou an exercising Concern, upon thy Spirit to obey, please and honour this GOD, in the whole of thy Conversation? If thus Matters stand with thee, infallibly he is *thy* GOD, and with Him, Grace and Glory, and every good thing (*Psal. 84. 11.*) shall become thine.

But, to pass from the *Incomprehensible Essential Fulness*; Let us next take a View of the Streams of the *Influential*; Which are shed abroad through the Creation. Great is the World's *Fulness*; and that, whether we consider the kind Influences of the *Heavens*; The Rich and yearly Harvests of the *Earth*; The great and

and various Product of the Sea and Rivers : The numberless Fowls of the Air ; The Flocks of a thousand Hills ; The nourishing Lower Plants ; The taller Cedars and strong Oaks : The Juicy Olive and chearing Vine; The Imbellished Mountains of Gold and Silver ; The Rich Coasts of Pearl ; The Bespangled Rocks of *precious Stones* : I say who possibly can survey all these, and not say Amen to *Gen. 17. 1. I am GOD All-sufficient* ; and to *Hag. 2. 8. The Silver is mine, and the Gold is mine, saith the LORD of Hosts.* All which being considered,

Surely they that *seek the LORD*, can want no good thing, *Psal. 34. 10. vers.* for, seeing the Earth, and all this its great Fulness, is the LORD's, both in Point of Creation, Possession and Disposal, *Psal. 24. 1.* It is not possible for *Reason*, to suppose, that the frequent *low Condition* of the godly, can arise from any other Cause, but the *Divine Wisdom* and *Love*, consulting their real good : It being now evident that it can neither be Lake of *Treasure*, nor Want of *Good-will*, GOD having not spared, his own Son, even unto the Death for them, *Rom. 8. 32. vers.*

From all which, it necessarily follows, that the *true* and most *solid Way*, in all the World, for securing such a Portion of Temporal Blessings, as is really *best* for us (Infinite Wisdom being Judge) must be, to seek ; First, this *All-sufficient GOD* to be our GOD ; for in having him, and a special Covenant Interest in him ; we *secure all* ; Because having once given Himself, he can begrudge nothing. This is the true Import, of that comprehensive and wise Precept, *Matth. 6. 33. First, Seek the Kingdom of GOD, and the Righteousness thereof, and all these things shall be added unto you.* Few, I know, believe the *Latter Clause*, but *Reason* it self cannot refuse it ; for to suppose, GOD would give Him-
self

self, and yet withhold some *Real Good*, is Blasphemously to make the *Deity* to esteem some thing *More* than himself. But if Reason want Satisfaction, about the discouraging, ordinary *Mean Condition* of many of the People of GOD; Please only consider, that a principal Part of Mans Corruption, consists in a *Carnal Bias*, loving the Creature, more than GOD: And therefore, as a most wise and proper Antidote against this insinuating and ensnaring Evil; *Great things* in this Life, must not be the ordinary Allowance, even of the Favourites of Heaven, *Prov. 30. 9. v.* Briefly, a little true Holiness, conforming us to GOD, being a greater Good, than great Temporal Happiness; The advancing of the former, must argue the greatest Love. *It is good for me, that I have been afflicted, that I might learn thy Statutes, Psal. 119. 71 v.* Is a Truth, to which, true and *solid Reason* must and will assent; Whatever *Carnal Reason*, corrupted by the sensual Appetite, murmur against it. In Fine, the Conclusion of all is, Let us make sure the Fountain, and the Streams will infallibly and natively follow, *Psal. 23. 1 v.* But to proceed in the Application,

Let us come to the last and *Principal Inference*, in which we are also so deeply concerned: And that is, seriously to consider, That seeing GOD is the *Great first Cause* and *Fountain-Being*, that then certainly, he must be the *Supream and Chief Good*: To clear which, let us consider, that first he must be such in Himself, seeing all the Excellencies and Perfections to be found in the whole Creation, from the Highest Archangel, to the Smallest Atome, are altogether from him, as the Fountain. The *Angels*, that excel in Knowledge, Holiness, Power, and Glory, are his: So also *Adam* in all the Wonderful Perfections of his Soul and Body, in the State of Innocence, was the Work-manship of his Hands,

Hands. Solomon's great Excellencies of unparalleled Wisdom, Dominion, Treasures and Grandure, were all, the Consequents, of his wise and acceptable Prayer to this GOD, 1 King. 3. 10, 11, 12. 6. The Glorious Fountain of Light and Vertue in the Sun above; The seminal Powers of the Earth below; All these have his Fingers framed. But this is not all, for as, all these were Originally from Him, so they are Infinitely in Him. He could (were his Glory concerned) multiply Worlds, like the Stars of Heaven: This One, cost him only, a Divine Let it be, and when he Spoke; a thousand as easily as one, would have appeared, had the Divine Will, but once so decreed. So that this great actual World, with all it's Fulness, is very nothing, and less than nothing, in Compare with the Infinite creating Fulness and Vertue in the Deity, Isai. 40. 17 v.

But, to bring this Inference closer Home: As GOD is such in Himself, so by his being Man's Creator, he hath particularly demonstrate his being Man's Chief GOOD. For Reason cannot but conclude, that since GOD is the alone Author, of the Humane Nature, in all it's Powers and Capacities; It is thereupon Impossible, that Man should be Capable of enjoying Another or Greater Blessedness, than what must necessarily be in Him, that so created and composed him: For as the Effect can never excel the Cause, so the Creature in it's Powers & Capacities to Enjoy, can never Transcend the Powers and Fulness of the Creator to Bestow; otherwise the Effect must have greater Perfections than the Cause, which is Impossible; for from whence should it have them, but from the Cause, upon which it is absolutely Dependent, and at first received it's Being? All which being considered,

I cannot but obtest the Reader, solidly to believe the joynt voice of Scripture and Reason, to wit, That
GOD

GOD only, is in very Deed, the *Fountain of Living Waters*, and that all other Portions, are but *Broken Cisterns*, which can hold no Water, *Jer. 2. 13.* *u. Abraham's* *Alfufficient GOD* in Christ, is the only compleat *March* for the Humane Nature, which is to be Immortal in Soul and Body both, through Eternity. Briefly it is only he who can Cloathe thee, with a perfect Righteousness, fully Pardon thy sins, give solid Peace to thy Conscience, perfectly Restore his Image on thy Soul; & who can Conquer all thine Enemies, comfort thee at Death, give thy Body a Glorious Resurrection, thy Person a solemn Acquittance before the Tribunal; And who can Crown all with an Eternity of Immediate Vision of the Divine Fulness and Glory, together with a perfect Fruition of the Divine Love in Christ, producing inconceivable Satisfaction to the Mind, and Joy unspeakable to the Will, *Psal. 16. 11.* And therefore let Reason now, if it can, produce a Portion amongst the whole Creation, that may once pretend, to perform one of all these, for sinful, miserable Man; And if so, much less can it make Comparison with this *Alfufficient, Infinite GOD*.

As for the whole of *Temporal Blessings*, contained in Riches, Honour and Pleasures, as in their highest and best Improvement, they can only amount to Convenient *Journey Bread* in the Wilderness; so in their Nature, they are Gross and Perishing; no ways adjusted to the Wants, Desires, Capacities, of a Spiritual immortal Soul; which by the Fall was robbed of the Divine Favour, Image, and Fellowship; And can never rest in any Portion, but such as will Restore *these* again unto it. Besides, if GOD do but Touch the *Clay* a little, Disordering it's Natural Powers; how quickly doth the greatest *Worldling*, and happiest *Sensualist*, loath what they admired and Idolized before? *Psal. 107. 17, 18.* It is True, with

with the Dog, they may return to the Vomit, but this is only owing to the blindfolding & bewitching Nature of Sin, which makes Man a Fool, even after he hath been beat in the Mortar, with a Pestil, *Prov. 27. 22.*

To conclude, *Man ! thou must Die* ; a most Reasonable and necessary Proof of the Justice and Holiness of the Deity. Man being at first, raised out of the Dust, to Glorify GOD, by perfect Love and Obedience, how Just and Equal is it, that Man turning Rebellious, should return to the Dust again. So Die thou must. For, if Sin, when but imputed, obliged the Son of GOD, to undergoe Death, how much more shall a cursed *Mass* of inherent Corruption, and great Personal actual Guilt, bring thee an Earth Worm down to the Dust. Accordingly all the preceeding Generations, and different Ranks and Qualities of Men in them, since *Adam*, where are they now ? The Antediluvian *Patriarchs* with their 800, 900 Years, promising (as it were) to write the *Epitaph* of the World, are now gone, as if they never had been, or as if they had Died from the Womb. The *Great Cæsars*, where are they ? Are not their Faces hid in the Dust, and their imperial Batons lying now under their Heads ? And doth not a little Dust now cover and conquer conquering *Alexander* ? Briefly, *Dives* equally with *Lazarus*, must obey this inevitable Summonds ; unless thou canst shew some Personal Discharge from Heaven of this War, *Eccles. 8. 8.* For even those for whom Christ Died, must Die, as a standing Memorandum of the Divine Indignation against Sin.

Upon the whole therefore, let us Realize, that certain *Great Climaterick*, in which the last of our numbered Days shall infallibly come ; in which we must Step out of Time, and Enter in upon Eternity ; appearing before that *Great GOD*, who (when but in-

intimating the Law) made Mount Sinai shake and tremble; And thereupon let us Reason seriously a little with our Souls, how in that Day, the greatest Riches, can be no Price for the Souls Redemption; seeing Reason can never believe, that Gold or Silver, the Dust of the Footstool, can be of any Value unto the Deity, upon the Throne. Besides, GOD being Infinite, Sin necessarily must be an Infinite Offence; and on the other Hand, being essentially and perfectly just, requiring a Satisfaction, bearing full Proportion to the Offence, it's impossible, any finite Performance or Price, can ever purchase Reconciliation. (Psal. 49. 78.) let not then the Rich Man Trust in his Riches, Jer. 9. 23.

Again, as to Honour and Grandure, GOD being the most High, Independent of all, and in the Reverence of none; and withal being perfectly just; There will, there can, be no Respect of Persons with him: And therefore undoubtedly he will Impartially render to every Man according to his Works, 2 Cor. 5. 10, 11. v. He is the GOD, that dethron'd great Nebuchadnezzar, classing him with the Beasts of the Field, till he spoke out of the Dust unto him, and own'd his Kingdom to be over all, Dan. 4. 33, 34. Briefly, GOD having made of one Blood, (Acts 17. 26.) all Nations and Ranks of Men: It must of Necessity be some thing Supernatural, above any Difference of Blood, or Antientness of Charters, that will distinguish Persons in that great and Impartial Day; when the Bar before the great White Throne will infallibly level all Mankind, Rev. 20. 11, 12. And I saw a great White Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no place for them. And I saw the Dead, small and great, stand before GOD; and the Books were opened: And another Book was opened, which is the Book of Life; and the Dead were judged out of those things

things which were Written in the Books, according to their Works. Again, if we shall proceed,

To consider, *Sensual Pleasures* of all Kinds, it is certain, that decaying and dying Nature, causing all the Senses intirely to flagg, can relish no Sweetness or Satisfaction in them; The Silver-cord being once broken, Nature is *Unbinged*. The *Wine* may indeed continue to move if self aright in the Glass, and give it's Colour, *Prov. 23. 31*. But the *Melancholy Eye*, Staring in upon Eternity, and the trembling Hand, can now take no Satisfaction, nor make any Improvement. The *Inspiring Notes* of Voice and Vial, may be in themselves as pleasant as ever; But now the very Noise of the *Grass-hopper*, and Weight of the thin Linen is become a Burden. And as for the Nicest and most *Savoury* Preparations, they are now loathed, yea the very mentioning of them in Hazard to overwhelm the sickish Spirits. In Fine, as to all Pleasures that can be named, Dying Man intirely becometh *Solomons Profelyte, Eccles. 1. 2. Vanity of Vanities, all is Vanity*. And therefore allow me to address *Lovers of Pleasures*, more than Lovers of GOD. Can *Reason* it self, possibly approve of your Choice? Are they not, only for a Season, while you are Immortal? Pray therefore, be not so unequally Yoked. And seriously Ponder again and again, that grave and weighty Ironical Expostulation, *Eccles. 11. 9*. Wherein GOD justly Mocketh at Sinners, for the Unaccountableness of this Choice: *Rejoyce, O Young Man in thy Youth, and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but know thou, that for all these things, GOD will bring thee unto Judgement*. O then consider, where will all Temporal Portions be, in that Solemn Morning, wherein Heaven and Earth are to be in a Flame? (*2 Pet. 3. 10*) and the whole

whole of Mens Thoughts intirely upon the Inquiry, what to answer *Him*, who is to sit as *Supream Judge* upon the Great Throne ?

But perhaps Reader, thy *Genius* hath not led thee so much to those Idols of *Riches*, Honour and Pleasures: But thy Soul being a little more Refined and Elevate; *Literature* and the Pleasure of *Knowledge* arising therefrom, hath been more thy Study. And if so, I must tell thee, that however, thou hast in so doing, acted more suitably unto the Intelligent *Rational* Constitution of the Humane Soul, and in so far been Happier, than the Former, in their Grosser Enjoyments, yet in a dying Hour, suppose thou shouldest be found to excel in all *Natural, Moral and Political* Knowledge, the Humane Understanding is capable of; yet if this thy Knowledge hath not been of that *saving efficacious* Kind, as actually & powerfully to determine thy Will, to chuse *GOD* in *Christ*, for thy Chief Portion and Happiness, and causing thee habitually to love him above all, and from Love to keep his Commandments; I can assure thee, in the *LORD's* Name, *all thy Knowledge*, will only be found to have been the Precious Stone in the Head of the *Toad*, which never altereth it's Poisonous Nature; And therefore still (notwithstanding of thy great Knowledge) thou shalt be altogether unfit for enjoying a *Holy GOD*, in that Holy City, where nothing that defileth can enter, *Rev. 21. 27.*

Yea more, all the Advantage thou shalt have by all thy great *natural* and *acquired* Accomplishments, shall only be, to be reckoned, the *Servant*, who knew his *LORDs* Will, and yet did it not, and therefore lyable to double Stripes, *Luke. 12. 47.* Briefly, upon a Death Bed, Thy being the wisest *Naturalist*, having Universal Nature in it's greatest *Phænomena* unvail'd unto thee; Thy being the greatest *Statesman* in the Age,

perfectly acquaint with the whole of Politicks, lawful and unlawful, in the Grand Rules and Principles thereof, together with the *Wise Variation* to be observed in their Application, according to the Different Nature and Circumstances of the principal Design: Yea more, Suppose thee, the only *Great Divine*, in the whole Church, speaking with the Tongues of Men and Angels, *Speculatively* understanding all Mysteries, and all Knowledge, in the Book of GOD (1 Cor. 13. 1, 2.) Yet if *Supernatural Regenerating Grace*, hath not so illuminate thy Mind, as to discover GOD in Christ, to be the Chief and Great Good, engaging thy Soul, thereupon cordially to make him *thy Beloved*; And since that Choice, if the same Grace hath not constrain'd thee to offer thy All unto him, and to aim to glorify Him with thy All; thou art but a sounding Brass and tinkling Cymbal; in short a meer *Passive Tool* (however polished & useful in thy Station) over-ruled and used, as a *Servant*, to Divine Providence in thy Generation, Deserving no Reward from GOD, for thy selfish Love and Service: Thou having never from sincere Love sought his Glory in any one Action of thy Life: But upon the contrary *Self* hath been thy GOD, in the whole; yea even, in the seemingly Religious Part of thy Conversation. Believe it then, The Great and Wise GOD, will be Infallibly Glorified, *Actively* by, or *Passively* upon all the Children of Men, *Pro. 16. 4.*

The *Conclusion* of all this Reasoning, is, the special *Love* of GOD the Father; the only Spring of all true Blessedness; the Glorious *Image* of our LORD JESUS CHRIST, the highest Perfection of our Nature; the *Communion* and Fellowship of the HOLY GHOST; the sweetest Enjoyment; together with an Eternity of all these, in the Everlasting Kingdom, can only make up a suitable and compleat Portion, for Rational Immortal Man. As upon the Contrary, If these be wanting

ing in the critical Hour of Time's Exchange with Eternity; In that Case, thy Soul can never know Good; But upon the other Hand, only be filled with Despair and Trembling, upon the certain Prospect of Eternal Banishment, from the Glory and Joy of the divine Presence: And thereupon begin and sink under the fearful Impress of the Divine Holiness, Justice, Power & Wrath, as set Home by an awakened evil Conscience, condemning thee; because of thy dishonouring G O D and His Law; despising *CHRIST* and His Gospel; & thy quenching the *Spirit*, in His Motions; and in Sum, for thy making *Self*, thy GOD and last End.

Allow me therefore in the Bowels of a *Gracious* GOD, to obtest all that have read the Premises, seriously to ponder the same; and reflect how deeply you are concerned therein. It is not a Matter of Indifferency, to live without a saving Interest in *This* GOD; far less to die so: But above all to have Him, set down as *Supream Judge*, in the Great Day, and to have His Justice and Holiness inflaming His Power, and His Power and Jealousie kindling His Wrath: Who I say in that Day, will undertake to describe the Power of the same, or to unfold the Misery of its Object? *Psal.* 90. 11. v. O therefore, *Thinking Soul*, lift up thy Voice, and bless this *Long-suffering* G O D, that He is yet thus importuning thee; thou mightest justly have been long ere this Time, in the *Place*, where the Divine Patience and Grace hath no Being, and yet GOD at the same Time, equally Blessed and Glorious, with what He is now. He wants not thee, but thou Him: Be deeply therefore ashamed of this *monstruous Neglect* of the Divine Goodness.

And to encourage thee, to be serious in this great Concern, Consider how condescending GOD is, towards thy coming by a sure and saving Interest in Him. Only

from the Soul say to G O D in CHRIST, *Whom have I in Heaven but Thee : Or in the Earth whom I desire besides Thee, Psal. 73. 25.* Or if thy Love, be not so lively and evident, as what thou wouldst have it, then from the Heart cry, *Draw me, Son. 1. 4.* And if still to thy Grief, a coldrife backward Heart remain, then with all the Seriousness, thou canst attain to, lift up thy Voice with *Ephraim, Jer. 31. 18.* and cry, *Turn thou me, O LORD, and I shall be turned.* In short, with the wise Merchant, *Mat. 13. 43, 44. v.* solemnly and seriously, *Go to God in Christ,* allowing some few Hours for Eternity, and first declare, That now thou hast found out the *Pearl of great Price*, and art perswaded in thy Soul, That in Himself, and in Him only, Man's true and compleat Happiness lies ; and that besides Him, all other Portions are very *Vanity* ; seeing it is only in CHRIST, thou canst find Wisdom, Righteousness, Sanctification and Redemption. And next thereupon be ashamed and mourn before Him, for thy former Blindness, Forgetfulness, mean Thoughts and Contempt of such an Infinitely Glorious and Allsufficient G O D. And lastly without any further Delay, cry out for a *Day* of saving Power to enable thy Soul, to an actual cordial Choise of Him for thy GOD and Portion in Time and Eternity: saying, *Only be my GOD, and give Grace to love thee much, and from Love to live greatly to thy Glory ; upon which, I cheerfully refer all my other Concerns to the absolute Disposal of Providence.* This is the true Gospel Way of selling all to purchase the *Pearl of great Price* : Which if once truly done, then infallibly thou hast joined thy self to the L O R D, in a Covenant, which thy GOD will make Everlasting. *I love them that love me, (Prov. 18. 17. v.)* will certainly prove an Eternal Truth. Thou hast hearkened, inclined the Ear, and come unto Him, and therefore G O D hath

surely

surely made an Everlasting Covenant with thee, *even the sure Mercies of David, Isa. 55. 3.*

And now you *Appealers to Reason*: GOD the Father, Son and Holy Ghost, being Man's Creator, the alone Author of his Being, Perfections and Enjoyments; Can *Reason* longer refuse, to cry out, That *true practical Religion*, as consisting in a Superlative Love to GOD; a cordial Embracing of His Son in all His Redeeming Offices, an affectionate tender *Entertaining* of the Motions and Dictats of His Holy Spirit; and all these evidenced by an universal practical Respect unto His Commandments; must certainly be the most accountable Conversation and *reasonable Way* of living, the humane Nature is capable of. Be obtested then, either to become more truly *Religious*, in your Principles and Practice; or else take it not ill, if you be justly accounted, the Persons furthest from *true and solid Reason*, in its genuine Principles and Precepts, of all others in the World. Yea it is certain that all Mankind one Day will subscribe, *That the Fear of GOD, is the Beginning of Wisdom, Prov. 9. 10. v. In fine, That Moment, a Soul beginneth sincerely to love and fear GOD, then, and not till then, true Wisdom commeth. He only is the Fool, that saith in his Heart, There is no GOD, and who thereupon corrupteth his Way, Psal. 14. 1, 2. v.*

CHAP. IV.

Having seen GOD as the Glorious Creator of both Worlds, let us proceed to admire Him as the Alwise Governour of so great an Universe. The wonderful Preservation,
of

of the material World briefly considered, together with the Harmonious Concurrence of second Causes therein. GOD the great first Cause, moveth and absolutely overruleth all. The far more Remarkable and Wonderful Conduct of Divine Providence, towards Angels and Men, falls next under Consideration. To find out which, the Eternal Divine Decrees, relative to both, must be considered. These Decrees, as to what they are in the Deity, explained. Their Eternal Spring giving Rise unto them, in the Order of Nature discoursed. In this Inquiry, two Things are found. 1. That even those Divine Perfections, which were manifested by Creation, may yet further, be more gloriously displayed, by the Procedure of Providence. 2dly. That some Divine Perfections still remained, as yet latent and obscure; even after the whole Works of Creation were finished. Accordingly the Divine Sovereignty, Justice and Mercy, plead for a special Consideration in the foresaid Decrees. The Divine Sovereignty described. It is undeniable unto the Deity. GOD's great Jealousie over the Glory of this High Perfection. Its Procedure in Relation to Angels and Men: As 1. Its Actings with Respect to the Disposal of the whole Temporal Interests and Concernments of both. 2dly. The false Scheme of Divine Predestination; as offered by carnal Reason; in Relation to the Eternal State and Condition of Angels and Men is considered. Several false and groundless Prejudices, against the Doctrine of Divine Predestination, discoursed and answered: Such as 1. The Alledgeance of the Deity's being absolutely Mercy without Justice: And 2dly. That whatever of Justice be with the Deity, that yet Mercy, is so Essential unto the Divine Nature, that there can be no Divine Decree of Reprobation.

WE have now heard of the *Creation* of the higher and lower Worlds, the one possessed by Angels, and the other by Men; and therein have seen the Deity, as the *Almighty Creator*; Let us next proceed to consider and admire Him as the *All-wise Governour* of both Worlds. Infinite Wisdom, Power and Goodness, must not center in *meer Creation*.

Leaving then, the *Starry and Aerial Heavens* with their Influencive Powers, unto the Conduct of the settled Ordinances thereof; known only to Him that made them; *Job* 38. 33, &c. And the more gross and fixed Parts of the Creation here below, to be preserved easily in *Beeing* by the same Word of Power, which called them at first out of nothing; and committing the various *Vegetables and Minerals*, unto the Celestial Powers in their different Motions and Situations; in Conjunction with the Terrestrial; as influencing the different Seasons of the Year, with their various Products, *Jer.* 33. 25. Referring also the *Sea* to struggle in Vain with its swaddling Band the Sand, and to come and go at the Pleasure of the mighty and variable Wind; But withal regularly to obey, the mysterious *Egress and Regress* of the great Fountains and Depths below, *Job* 38. 10, 11. And *lastly*, leaving the *Animal Creatures*, unto the Government of their various natural *Instincts*, so deeply impressed in their curious (though comparatively course) Imaginations; referring, I say, the Conduct of all these grosser Parts of the Creation unto the *settled Nature and Powers* of their several proper *second Causes*, upon which they immediately depend: But still in a necessary Subordination unto an absolute overruling Influence from the *first Cause*; Yea and that in the most Minute of their Motions; even to the falling of a Sparrow to the Ground, *Matth.* 10. 29. Or of a Dog moving

moving his Tongue (*Exod. 11. 17.*) against *Israel* in their coming (tho at Night) out of *Egypt*. Thus by Him *all Things consist*; that is, are preserved and disposed, *Col. 1. 17.* All then, that *remains*, is, next to take under Consideration, the more remarkable and concerning Conduct of Divine Providence, towards *Angels* and *Men*.

To find out which, the *Eternal Decrees* concerning both must be consulted. In conceiving of which aright, we must remember these two; *first*, That all things Depending upon the *Divine Will*, in their Being, and Operations, the *Divine Mind*, must certainly know and order what he willeth; Again *2ly*, That as the *Divine Attributes*, (as they are in *GOD*) are all *one*; The *Deity* being absolutely free of all Composition: So also the whole *Divine Decrees*, relative to *Angels* and *Men*, and all future Events, as seated in the *Eternal Mind* and *Will*, are without all *Multiplicity* of Thoughts and Purposes, and free of all Succession, as to Time. It being only *finite Angels* and *Men*; not an *Infinite GOD*, who must first think and resolve on the End, and then on the Means, and so by *reasoning* infer and determine one thing from, and in Consequence upon another. Hence *GOD* by *Eliphaz*, justly challenged *Job, 15. 8.* If the Secret of the *LORD* was with him? To wit, the *Infinite, Incomprehensible* Way of Understanding and Counsel, which is with the *Deity*. It was also this Knowledge, that was too high for *David* (*Psal. 139. 6.*) to comprehend.

Therefore, however the *Divine Decrees*, to our finite Minds, be Innumerable, according to the Multiplicity of their Objects: Yet as in *GOD*, they are not so: Being only, *One Eternal Intuitive Comprehensive View in the Infinite Mind*, of what *Creatures*, and what *Performances* or *Events* relative to them in Time and Eternity.

ternity, would be for the Glory of the adorable Trinity, and for the Praise of the great Perfections of the Divine Nature; And accordingly the Eternal Divine Will, sovereignly and immutably decreeing and appointing the same. Thus at once known unto GOD were all his Works from the Beginning, Acts 15. 18. And (All) things are wrought after the Counsel of his own Will, Eph. 1. 11. verſ. This one Comprehensive, and to us Incomprehenſible Divine Act & Decree, being pregnant with the whole Creation & all the Events relative thereto: We of Neceſſity (by Reason of the finite, dark, ſlow and gradual Way of Humane Acquisition of certain Knowledge) muſt divide and ſubdivide the ſeveral Divine Purpoſes, reſpecting Angels and Men, contained therein.

In order to which, the *Eternal Springs* in the Deity, giving Riſe in the order of Nature, unto the ſoſaid Decrees, would be a little conſidered. In reflecting on which,

The *fiſt Thought* which (under the Conduct of Divine Light) offereth it ſelf on this Head ; muſt certainly be; That *Infinite Wiſdom* being conſulted in the Beginning of the whole of GOD's Way, Prov. 8. 22. Whether as to Creation or Providence ; The ſaid Wiſdom undoubtedly propoſed, that as the Glory of the Deity was juſtly made the *Ultimate End of Creation*, Prov. 16. 4. So now it was alſo highly Reasonable (the Agent being the ſame, and about to do yet more wonderouſly) that his *Declarative Glory*, ſhould be yet more highly advanced, by the *Works of Providence*. This being all the *Return* a Deity already Infinite in Glory and Bleſſedneſs, was capable of. Infinite Wiſdom muſt make Progreſs : The Second Eternity (I mean a *Parte poſt*) muſt be more Glorious than the fiſt, otherwiſe the great Intervening Works of Creation and Providence are loſt.

How

How to accomplish this? *Two Means* natively offered themselves; *first*, That some *Divine Excellencies* not as yet declared in the Deity, by the Works of Creation, nor gloriously Displayed, should be now in the Works of Providence, towards Angels and Men, particularly considered and exalted. *2ly*. That all the Perfections already discovered, in the Works of Creation, but withal capable of a *further Manifestation*, should be displayed by some higher and more glorious Operations: That so in due Time, the Glorious *Climax* or Gradation of the Divine Praise may be accomplished, and perfected. The seventh Day for praising the Glorious Creator, must give Way to the first for praising the more Glorious and Wonderful Redeemer, *Isai. 9. 6.* And the Song of the Morning Stars at the first Creation, must be turned into a musing and deep poring upon the far more Glorious and surprizing Incarnation and Death of the Son of GOD, in order to Man's Redemption, *Job 38. 7.* Compared with *1 Pet. 1. 12.* And in fine, at the long Run, the LORD's Day it self must give place unto the everlasting Sabbath, for singing the perfect Hallelujahs due unto the Fulness and Completion of the Divine Love in Christ, *Rev. 5. 9, 10. vers.*

These *two Proposals*, evidently promised so much towards the *Glory* of the Deity (the just and ultimate End of all the Divine Purposes and Performances), that it is clear, they could not but be acquiesced in.

Accordingly upon this, it being found, that, however, *Creation Work*, had gloriously manifested the Divine *Wisdom*, *Power* and *Goodness*, yet there remained some other great Perfections in the Deity, equally Glorious and Dear unto Him, not as yet displayed, in their Operations; Such as, the Divine *Sovereignty*, *Justice* and *Mercy*: And that therefore in the Works of

Provi

Providence, The Glory of those Attributes should be particularly consulted. And with all it being again found, that the *Objects* proper for those Perfections to Act upon, must first be *Intelligent*; to acknowledge a Sovereign: And 2^{dly}, *Reasonable*, to become subjected unto a just Law: 3^{dly}, *Fallible*, and so capable of needing Mercy: *Angels* and *Men* were accordingly fixed upon, as the only proper Objects of the Glorious Displays of those Divine Perfections. In discoursing of which, let us begin with,

The *Divine Sovereignty*, that great *Pearl* in the Deity's Crown; whereby as Creator of *Angels* and *Men*, and the alone Author of their all; He hath an *Undoubted, Absolute Right and Power*, to dispose of them, and their all in *Time and Eternity*, whatever Way he seeth most for his Glory. For, GOD being in himself, the first and the alone *Eternal Independent Being*, who only could be, and is the *First Cause*; Sovereignty must be *Essential* unto Him, upon the Supposition of proper Objects, to exerce the same upon. For he who is *First*, as the alone *Efficient Cause* of all, cannot but have an *Indisputable Right* to be the *Last*, in Point of End; even to dispose all things for his own Glory, *Prov. 16. 4.*

Again, as to the *actual Exercise* of this *Sovereignty*, how Evident is it? according to the Model of Humane Apprehension of things Divine; That upon GOD's finishing the *Higher and Lower Worlds*, and planting *Angels and Men* in them; That upon the very *First View*, which GOD had of both, that he could not but Instantly and Justly see Himself, the *Most High*, having an unquestionable Claim and Title to be the *Sovereign Disposer and Governour* of both Worlds. And more especially of *Angels and Men*, as having cost the Deity most Contrivance and Performance, and as being

Capable

Capable above all the Creation besides, of returning Him the Greatest Glory. Moreover the Deity, being Infinite in *Holiness* and Righteousness, and so not Capable of wronging the Creature, by any Decree or Act of his Providence: As also being Infinite in *Wisdom*, and so not Capable of any Mistake, as to proper Means in disposing and over-ruling his Creatures for their just Ends: I say considering, all these things, what possible Objection can remain against GOD's Acting, as the great *Sovereign* of Angels and Men. Briefly, could He once have said to both? You are yet *Meer Nothing*; Come forth and Declare your Being, if ye can? And shall an absolute Power to use them, as he pleaseth, for his Glory, be refused Him?

And as to *Man*, had any Person stood by and seen the Piece of *Rude Clay* in the Creators Hand, of which He made Him; and had been asked by GOD, May I not most justly and reasonably, make this a Vessel for the *Glory* of *which* of my Attributes I please: Could any with the least Pretence of *Reason*, have denyed that Right and Power unto GOD? Briefly, both the *Light* and *Law* of Nature, confirmeth, that as *Creation* is GOD's giving Being to a Creature that was nothing; so *Fundamentally*, it devoteth back the Creature to the *Absolute Disposal* of the Creator. The Author of our Being, must certainly have an undenyable Right to determine the special End thereof, and particularly which of the Creators Excellencies, we shall ultimately Glorify. *Monstrous Clay*! First give thy self *Being*, and next command thy Preservation therein; or else be ashamed at once both to *BlaspHEME* GOD, and give Reason the *Blush*, in saying, — *Why hast thou made me thus, Rom. 9. 20. v.*

Let none then wonder that GOD insisteth so much in his Word on this Just and High Claim of the Deity;

his

his **Sovereignty**; frequently asserting himself, *The Most High; only Potentate: King of Kings, LORD of LORDs,* 1 Tim. 5. 16. Doing according to (his Will) in the Army of Heaven, and among the Inhabitants of the Earth; And that none can stay his Hand, or (*justly*) say unto him, What doest thou? Dan. 4. 35. And that *He is over all GOD blessed for ever,* Rom. 9. 5. Let none, I say, wonder at this; for first it is the *Foundation* of all the Divine Decrees, and providential Operations in the World; so that upon it's falling, all falls. 2ly, It is the *Grand formal Reason* in the Deity, calling for, and influencing Adoration, Reverence and Obedience among Angels and Men: it being GOD's creating all things to be disposed and governed at his Pleasure, that causeth him to be proclaimed Worthy, to receive Glory, Honour and Power, Revel. 4. 11. And hence also the Sum of Worship taught us by our LORD in that great Directory for Prayer, issueth Principally in a Cordial and Practical Acknowledgement of the *Divine Sovereignty, Hallowed be thy Name, Thy Kingdom come, thy Will be done on Earth as it is in Heaven,* Mat. 6. 9, 10 v. So that any denying this Doctrine, do evidently reject that excellent Prayer, in it's most substantial Part.

In Sum, It is the Deity's *Great Charter*, proving Him Accountable to none, and holding All Accountable to Him: So that there is no Perfection more worthy of the Deity, and in which his Glory is more concerned: And therefore it is, that any *Attacks* made upon this Claim, are so deeply Resented and signally Punished by Him. Behold, what *Extraordinary Displays* of this High Attribute, did he make upon *Nebuchadnezzar*, not only degrading his Political, but confounding his Rational Life, and classing Him with the Beasts of the Field, till out of the Dust, he proclaimed him, *The most High*, whose Kingdom was over all, Dan. 4. 34. And when

64 *The Decrees of the Divine Predestination,*
when *Corah, Dathan and Abiram*, quarrelled the Divine
Sovereignty, in distinguishing and anointing *Moses and*
Aaron, above all others in the Congregation of *Israel*:
Behold the intervening *Earth*, betwixt Heaven and
Hell, must, amazingly, in the twinkling of an Eye,
give Way for those Rebels being Sunk and Hid, in
the Lowest Pit, out of the Sight of this Great Sovereign,
GOD, *Numb. 16. 31, 32. v.*

Having then by the Premises, now seen, this High
Perfection of *Sovereignty* to be undeniable to the
Deity, let us next consider it's Glorious Actings and
Procedure over *Angels* and *Men*; And that *first* with
respect to *Time*, and *2dly*, with respect unto *Eternity*.

As for what concerneth the *Temporal Disposal* and
Condition of *Angels*, it not tending much to our pre-
sent Scope, I shall not insist upon it: especially seeing,
the Election of some of them, the Sin and Fall of o-
thers; together with their different *Eternal States* arising
therefrom, will more natively fall in to be discoun-
ted, upon the Head of the *Actual Execution, of the De-*
crees of Sovereignty relative to them: A Subject in it's
own Place, most Demonstrative of the present Doctrine,
and which justly might Prove silencing, to the Proud
Ignoble Clay, and Potshards of the Earth.

Again, as for the *Actings* of *Sovereignty*, towards
Man with respect to *Time*; his *Temporal Interests* and
Concernments; It might be here largely insisted upon;
how GOD by *Virtue* of this Attribute, as *Man's So-*
vereign, hath Right; *first* to number his Days, the Mo-
ment of his Birth, and of his Death: And *2dly*, to ap-
point the different Places of his Habitation: And *3dly*,
to make a Great *Difference* among *Men*, as to their
natural and acquired Accomplishments. As *4thly* also,
to order and dispose their Lot and Condition in *Time*,
with

with respect to all the different Ingredients and changeable Circumstances thereof.

And that the *Foreknowledge* and *Finger* of GOD, must be thus concerned in Men, and their *Temporal All*, is Evident from the Necessity of a constant, actual Divine Providential Influence, and Concurrence; without which, no Man, whether in his *Natural, Rational* or *Religious* Capacity, could for one Minute subsist or act; It being in GOD we live, move and have our Being, *Act. 17. 28.* And seeing he performeth and accomplisheth *All* in Time, He must needs certainly have first *Chalked* all out from Eternity as being a *GOD of Order*, and not of Confusion, and who worketh all things, according to the (*Previous*) *Counsel of his own Will*, *Eph. 1. 11.*

And therefore as a *Prefate* unto *Sovereignty's* greater Actings with respect unto our Eternal Interests, let us take a short View of it's Procedure with Men, even in their *Temporal Concernments*. And,

We shall find the Divine *Sovereignty* acting and appearing most evidently, this way: And that whether we consider, the great *Difference* among Men, as to Duration of Life, *Place* of Habitation, *Natural* and *Acquired* Endowments, or their different *Worldly* Circumstances and Conditions. There is also in it a *Depth* of Wisdom; Did we but see how exactly all the foregoing *Four* are adjusted in every Person, to the several Services GOD designs from them, in their Generations; for however it be *too Great a Thought* for any Finite Mind, perfectly to Comprehend: Yet certain it is, that at once, the Divine *Sovereignty* influenced by Infinite Wisdom, wrote down in the Comprehensive Eternal Decree, first, the *Exact Number* of Men, that should ever be, from *Adam* to the last of his Posterity. And *2dly*. *Classed* them into so many *Generations*, *3dly*. *Dis-*

66 *The Decrees of the Divine Predestination,*

vided those Generations into Different Nations, Kingdoms and Governments. 4thly. In all those different Societies, wisely provided the *Necessary Different Gifts and Accomplishments*, for supporting and managing the same; otherwise, the World could not from Age to Age have *subsisted*, in a Moral and Political Sense; But should have become a *Chaos*, and Scene, of self destroying Cnnfusion. 5thly. Decreed the several great *Political Changes*, and Alterations, upon which, as so many Hinges, the more subordinate should turn; overturning the greatest of *Monarchies*, and most Established *Empires and Kingdoms*, to make Way for subsequent Decrees; as the *Books of Daniel and the Revelation* make Evident, and the Progress of Time hath now sufficiently confirmed. 6thly. In all these Steps, keeping an especial Eye upon the *Being and Well-being* of his Church, both *Jewish and Christian*, in her Progress, through all Generations. Lastly, In the whole of this Conduct, GOD so influenceth and over-ruleth the most *minute Event*, with Respect to every Man in Time, from the Prince to the Peasant; That in the Issue, in the great Day, a solid Ground Work shall be found, to have been laid, for the Eternal Glory of the Divine Sovereignty, Wisdom, Justice and Mercy.

Thus *of Him, and through Him, and to Him* are *All things*: First *Of Him*, in Point of Contrivance, and Decree; and then *Through Him*, in Respect of Providential, Powerful Influence and Concurrence: and *To Him*; to wit, for the Praise and Glory of the forefaid Excellencies; to whom be Glory for ever, Amen. *Rom. II. 36. He also it is, who of one Blood, hath made all Nations of Men, for to dwell on all the Face of the Earth, and hath determined the Times before appointed; and the Bounds of their Habitation. Act. 17. 26.* In Sum, who saw the whole Glorious Eternal

Com-

Complex Plot, together with it's infallible daily & hourly Accomplishment, through the whole Universe; He could not but cry out, Rom. 11. 33, 34. *O the Depth of the Riches, both of the Wisdom, and Knowledge of GOD! How unsearchable are his Judgments, and his Ways past finding out ——— for who hath known the Mind of the LORD, or who hath been his Counsellor.*

But all this Procedure of Sovereignty, concerneth only Time, and Men's Condition therein, which being but a Moment and Point in Respect of Eternity: Let us proceed next to view it's Determinations and Actings with Respect to the *Eternal State* both of *Angels* and *Men*: Which Decrees and Purposes, being more immutable than the Laws of the *Medes & Persians*, may justly terminate and give Rest unto the Thoughts and Desires of the Humane Mind, with Respect to the most important and concerning future Events: And in so far, prove a very pleasant and satisfying Subject. *For the Counsel of the LORD standeth forever, and the Thoughts of his Heart to all Generations, Psal. 33. 11.*

But being now upon a great Fundamental Truth, the very Hinge, upon which, the whole Procedure of Providence intirely turneth, towards *Angels* and *Men*: And withall, due Satisfaction unto solid Reason, in this High Doctrine being designed; It may not be improper in the Entry, to discourse these two Heads: First, *The false Scheme* of the Divine Procedure in this Matter, which Carnal Reason at first View, is ready to offer; and 2dly, To consider and lay open the several False Grounds of Prejudice, which prepossess the Minds, of the Children of Men, against this High and Glorious Doctrine of Divine Predestination.

As for the Scheme offered by carnal Reason, as agreeable to our fond Notions of the Deity and his manner of decreeing; it is, as follows; to wit, that First,

a Holy and Gracious God decreed, to create Angels and Men perfectly Holy and Happy : And Next, Suitably to his great Goodness, resolved to continue his Favour towards them, during their Obedience. And then Lastly, Resolved, upon their sinning, to punish or pardon them, according to their Impenitency or Repentance. All these, Reason agreeth unto, as Actings very congruous unto and worthy of the Deity, providing we suspend all previous positive Determinations and Decrees, as to the glorifying of Justice or Mercy, till the *Free-Will* of Angels and Men, should determine the same. Or if there were any such *positive eternal Decrees*, then carnal Reason pleads strongly, that certainly it was the *Divine Foreknowledge* of the good Works of the Godly, and of the Wickedness of the Ungodly, which Regulated and Determined the same, as to the distinguishing the Vessels of Mercy from the Vessels of Wrath. This length Natural Reason will go, but no further : Accordingly, Cain went on in Religion with Abel, till he supposed God to have broken this Scheme, in not shewing equal Respect to his Person and Offering with that of his Brothers; being absolutely ignorant of a secret distinguishing *Sovereignty* ; in with-holding or bestowing justifying Faith, as God the undeniable Author and Disposer of his own Grace, thinks fit, *Gen. 4. 5. Heb. 11. 4.*

This Scheme so pleasing to Short-sighted Carnal Reason : Solid and deliberate Reason, upon a little Reflection can no ways approve : Because, to suppose the Eternal, Immutable, *Absolute, Particular Decrees*, concerning both the Temporal and Eternal States of Angels and Men ; but only *Conditional*, to wit, That, conform to their continuing obedient or disobedient, so accordingly Matters should go with them ; and so suspending all upon their own *Free-Will* ; is First, Blaf-

Blasphemously to affirm, that God was *uncertain*, whether or not he would bestow so much of actual Grace upon them, as would sufficiently and infallibly enable them *actually* to persevere, in their original Holiness, and consequently to affirm, that God knew not his own Will, and the Purpose thereof, which is an Absurdity, *solid Reason* can never digest; for, if he did know, why then was the Decree made *Conditional*, seeing God infallibly foreknew what Length he was to go in bestowing his Grace upon Man. 2^{dly}. The *fore-said Scheme* or Supposition of *Conditional Decrees* and Purposes, doth most grossly imply, an absolute Dependence of the Divine Will, upon the Will of the Creature, so that according to this Model of Doctrine, *Angels* and *Man* might have said, *we will be* for the Glory of Justice or Mercy, as we please, and not as God pleaseth; as our Free-Will shall choose to sin or obey, fall or stand, so shall God be determined, and not till then. Which is evidently to make the Creature absolutely independent of God, and God absolutely dependent upon his Creature: which is so exceeding gross, that if Reason can once suppose it, it certainly ceaseth that Moment to be *Reason*.

And as for the Divine *Foreknowledge* of Holiness or Wickedness, with Angels or Men, it is most certain, God only foreknew these, according as he decreed to give or restrain Grace; the Divine Will being the only Spring of Grace, so that these depended upon the Decrees, as being their necessary *Consequent*, and so could never be their *antecedent* Ground, or impulsive Cause. Briefly, let *Reason* remember, that as it was suitable to the Divine Righteousness and Goodness to condemn no Man, until actual Contempt of the Law or Gospel; so it was equally suitable to the Divine Sovereignty and Dominion, that the *Divine Will*, (and

70 *The Decrees of the Divine Predestination,*
not the Angelical or Humane) should determine, upon
whom he would bestow his (*Own*) Grace, enabling
them to obey and believe, and upon whom, not. In
fine, if this *Conditional Scheme* held, as proposed by Car-
nal Reason, relative to the Eternal Divine Decrees;
then never more let any Person, *Luk. 13. 23.* ask at
our Lord, *If there be few that shall be saved;* but
henceforth let God ask Man, and his *Free-Will*, who
they are shall be saved? And who they are shall perish?
By all which we may clearly see, what a bad Judge
Carnal Reason is, in this Matter; as will yet further
appear, in our Discoursing the second Head, to wit,

The several *false Grounds* of Prejudice, which pre-
possess the Carnal Minds of the Children of Men, a-
gainst the Doctrine of God's Eternal, Sovereign, *Holy*
and Wise Decrees relative to Angels and Men. Con-
cerning all which Grounds of Prejudice, I make bold
to say, that upon Examination, and second Thoughts,
solid Reason, (speaking according to its genuine No-
tions of the Deity) shall instantly disclaim, as being
ashamed to patronize or defend them. The false
Grounds of Prejudice against this Doctrine are these.

As first, a gross *Mistake* which many fondly entertain
of GOD's being *altogether Love and Mercy*, without
any vindictive or punitive *Justice* at all; to be found
with him: and that he will never so notice their
Sins, as to call them to an Account, or punish them,
for the same, if there be but the least overly Desire for
Mercy upon their Part. This Notion and Impression
of the Deity, he himself particularly noticeth to be
with the Children of Men, and resenteth the same deeply
with great Indignation. Let us hear GOD's own
Words, *Psal. 50. 21, 22. These Things hast thou done,*
and I kept Silence: Thou thoughtest that I was altogether
such an One as thy self: But I will reprove thee, and
set

set them in Order before thine Eyes. Now consider this; ye that forget GOD, lest I tear you in Pieces, and there be none to deliver. In which Words, GOD is so plain and positive, that his long-suffering Patience, with Respect unto wicked Men, is so far from owing it self unto the Want of *vindictive Justice* in him, that in due Time, upon their continued Impenitence, their Sins shall be particularly set in Order, in their Nature, Number and Aggravations, and they condignly punished according to the same. So that,

If any Man after hearing GOD's own Mind, so folly in this Matter, will still fondly (to keep Conscience asleep) maintain this Principle, of their being no *vindictive Justice* with GOD, and thereupon cry out, against the Sovereign, Holy and Wise Divine Decrees, issuing in the Punishment of impenitent unbelieving Sinners, to the Praise of that Glorious Attribute; certain it is, that Man is not capable of giving GOD more flatly and impudently *the Lie*. More especially considering, That the great Expressions of Long-suffering, Mercy, and Goodness, which GOD proclaimeth, *Exod. 34. 6, 7.* He particularly taketh Care (for the Prevention of Mistakes) to qualify all by subjoining the remarkable Clause of His being a GOD—— *Who by no Means will clear the guilty V. 7.*

And if *Reason* be consulted upon this Point, It is certain, that considering, That *Justice* (or the rendering to Angels and Men according to their Works by punishing their Sin condignly) is undeniably a most Glorious Perfection in it self, proclaiming the supream Divine Majesty, Power and Holiness; Yea, and without which, the Divine Hatred against Sin, could not possibly appear *ad extra* unto Rational Creatures: *Reason*, I say, upon these Grounds, must either erect a Deity void of Holiness, and who doth not necessarily hate

hate Sin, but is of such impure Eyes as to behold Iniquity ; or else, it must acknowledge GOD to be equally infinite, in this Glorious Perfection of Justice, along with the other Glorious essential Perfections of the Divine Nature.

In short, can any *Man of Reason* reflecting upon the Son of GOD, himself, as sweating great Drops of Blood in the Garden, from the inconceivable Weight and Pressure of the Strokes of vindictive Justice, which were then upon him ; and all this notwithstanding of the Fathers infinite Complacency in him, and the hypostatical Union to support him, yea, and when he was but the Elect's Surety, being only guilty by Consent and Imputation : I say, after these Things, is it possible for any *Rational Man*, professing to believe the Scriptures, to deny vindictive Justice, it's being essential unto the Deity ? Or will Reason ever allow, us to suppose, but that GOD, (if the Glory of vindictive Justice had not necessarily required our LORD's Sufferings) would certainly have spared his only begotten and wellbeloved Son and have absolutely pardoned his own Elect, without any such extraordinary Satisfaction. And if his Son even as Surety, behoved to suffer at this Rate ; can Reason suppose, That the wicked, impenitent, unbelieving Sinner, an *Apostate Possessed*, and personally guilty, shall escape the Wrath of a Holy and Righteous GOD. Pray then, let no sensible thinking Man, so far proclaim himself, void of solid Reason, as to be prejudiced against the Holy Decrees of Divine Predestination, from such a monstrous Supposition, as what a Deity without Justice and Jealousie amounts unto.

In Fine, if any will still retain this fond Opinion, they certainly will do well, to get the *History of the Old World* and of *Sodom* and *Gomorrha*, absolutely de-
leted

leted out of the sacred Records : Yea also, to get a natural Conscience eradicated, which universally testifieth amongst Mankind, That GOD, will one Day infallibly become the *righteous Judge* of all the Earth. And thus having now heard the first groundless Prejudice against this Doctrine, let us proceed unto,

The second, which hath far more of subtile reasoning in it, and takes much deeper Root, with the more knowing and learned; and that is,

That *Mercy* (as they affirm) being equally essential unto the Deity, with Justice, that therefore certainly, it was impossible for GOD, to conceive or make any eternal Decrees, in Prejudice of this glorious Attribute, essential unto him. And that therefore, there can be no such Decrees, as constituteth some Men *Reprobates*, while others are the Elect and chosen of GOD : Seeing this would so evidently infringe upon *Mercy*, which is equally essential unto the Deity with *Justice* ; at least so far, as to influence him to render all Mankind redeemable through CHRIST.

In Order to the resolving of which Difficulty, a little serious and close Attention unto the *true, genuine* and *distinct* Notions of *Mercy*, as predicate or spoken of GOD, will tend very much to set this Matter in clear Light. And therefore,

Let us first consider, That though there can be no real Difference among the essential divine Perfections, as they are in GOD (He being a most simple and pure Being without any Composition) Yet in their *Egress* and Manner of Operation *ad extra*, upon their different Objects, there may be a very great and considerable Variation : as will be evident in the Case just now under Consideration : For if we speak of the glorious Perfection of *Justice* in the Deity, It is so essential unto the divine Nature, That upon the Supposition of
sinning

finning disobedient Angels or Men, the Deity cannot but *hate* their Sin, resent it, and proceed unto the Punishment thereof. The true Reason of all which is, That God being *essentially Holy*, and *Righteous*, He necessarily hateth Sin, & cannot but express his Detestation of it, in rendering unto it, according to what it deserveth; (*Hab. 1. 13.*) that so he may proclaim, the Glory of his supream *Majestie*, *Holiness*, *Power* and *Jealousie*, which would otherways not only ly obscure, but also fall under the greatest Contempt, as lying silent without resenting the great Dishonour and Affront done unto them, by a finite rebellious Worm. Whereas *2dly*, On the other Hand, if we speak of the *Divine Mercy*, and its Manner of *Egrefs*, towards its Objects, then Matters stand quite otherways. For,

Nothing can be plainer, even to *Reason* it self, than that *Mercy* considered formally, as such, differs exceedingly in its Nature and Notion from *Justice*: It being impossible, for the rational Mind to conceive distinctly of *Mercy*, as strictly and formally taken, but at the same Time, it must conceive a *Liberty* and Freedom in its Author, to restrain, or apply it, as he pleaseth: For if the Objects of it have a Right unto it, pleading and deserving the same at the Bestower's Hand, Then it is no more *Mercy*, but *Justice* and *Equity*. So that it is clear, like the Sun at Noon-day: That *Justice* and *Mercy* vastly differ, in their Manner of *Egrefs* towards their severall Objects: *Justice* proceeding *necessarily* against its Object; whereas *Mercy* dependeth upon the Sovereign Pleasure of him that bestoweth it. Briefly when Angels and Men sin, *Justice*, cannot but resent their Transgression, and proceed to the Punishment thereof:

Accordingly, as a Demonstration of this Truth, the *Divine Justice*, hath not cleared one guilty Soul amongst

amongst sinning Angels or Men, without a compleat Satisfaction: By which Universality of its Extent (making Exception of none) the Necessity of its Egress against all its Objects, cannot shun to be evident. Whereas if we consider *Mercy*, on the other Hand, with Respect unto its Objects, behold, the infinite Difference. For though the whole of sinning Angels and Men, became most miserable as being plunged in a Depth of Misery, pleading upon *Mercy* to take Hold of them, and qualifying them to be its Objects, had God so thought fit; Yet, it is notour, That first the Divine *Mercy* hath noways extended it self unto the sinning Angels: Yea not unto *Beelzebub* their Prince; That so vindictive *Justice* might be Glorious; And that *Mercy* might be proclaimed absolutely to depend upon the Sovereign Pleasure of the *Will* of its Author, and noways upon either the Cry of the Misery of its Object, nor upon the most Glorious Nature, highest Character, or most excellent natural Qualifications, to be found amongst rational Creatures. 2dly It is no less notour, That though the *Son of God* hath assumed the humane Nature, to which all Mankind, (so far as it is humane) are equally allyed, yet *Mercy* so much dependeth upon the Sovereign Pleasure of the Divine Will, That it is but a chosen and select Number of Mankind, whom the Father gave unto the Son, to be made Partakers through him of pardoning and saving *Mercy*, *John* 17. 9. Yea,

Reason it self, considering how Thousands visibly live and die Monsters in Sin, can never believe *universal Redemption*; seeing the Natural Conscience proclaimeth the Deity to be Holy and Just. And therefore certainly, *solid Reason* will never maintain any such Principle, as that *Justice* and *Mercy* in the DEITY, do proceed with an equal Necessity, in Relation to their
several

several Objects ; there not being one *guilty Angel* or *Man* whom *Justice* hath passed, without compleat Satisfaction : Whereas there are *Thousands* and *Millions* of miserable Angels and Men, whom *Mercy* hath not once allowed one Thought upon. In fine, *Sin* and *Rebellion* obligeth *Justice* to appear and proceed, whereas *Misery* only layeth its Object open, if the Divine *Mercy* please to embrace : *Sin* maketh *Justice* necessary, as attacking the Glory of the DEITY, in all His Glorious Perfections ; but so doth not *Misery* the Divine Will. When the *Supream Majesty* beholdeth *Rebellion*, the Divine Jealousie cannot but burn. Whereas when He observeth *Misery*, He seeth nothing, but what is most suitable unto the Sinner.

If any shall still here object, That, by what is advanced, *Mercy*, is not allowed to be equally essential unto the Deity with *Justice* ; whereas they still thought, That *Justice* was His strange Act, and that *Mercy* was far more nearly allyed unto the Divine Nature. It is Answered,

First, If by *Mercy's* being *Essential* unto the DEITY, be understood, That pardoning saving *Mercy*, is so Essential unto the Divine Nature, as that GOD could not ; but as necessarily pardon and save sinful miserable Angels and Men, as what he could not, but hate their Sin, and resent their Rebellion ; Then it is absolutely denied, That *Mercy* is thus, or in this Sense Essential to GOD : For as the Event hath declared ; God having pardoned none of the sinning Angels, and but a select Number of the Children of Men, It is evident that God did not shew *Mercy*, from any *Necessity* arising from the Divine Nature, but only according to the Sovereign good Pleasure and Determination of his Will, — Whereby he sheweth *Mercy* to whom he will shew *Mercy* ; *Exod.* 33. 19. But then,

Secondly

Secondly, That which causeth so many Mistakes in this Matter, is the wrong and false Notions, which many have of Mercy, as in the Deity: quite forgetting, That all the Divine Perfections, as in GOD, are one and the same, (though diverse unto our Conception) And that therefore, it is absolutely impossible, there should be any Mercy in the Deity, inconsistent with His pure and perfect Justice, there being no contrary or contending Perfections in the Divine Nature. Upon all which, the following Discovery in Relation to the Divine Mercy, cannot but become most obvious; to wit, That if we trace Mercy, with Respect unto GOD's Elect, up unto its original Spring in the Divine Breast, we shall presently find, That it is nothing else, but *Eternal Electing Love*, giving CHRIST unto them, in Order to His satisfying Justice fully for their Sins; that so GOD with the Safety of Glorious Justice, may proceed to pardon, adopt, sanctifie and glorifie His Elect, to the Eternal Praise of the Riches of His Grace or free Love in CHRIST unto them, So that the *Divine Mercy* (when followed up unto the Fountain) is only the electing Love in CHRIST, making Way for Pardon and Salvation by the Satisfaction of Justice:

Accordingly, The Holy Ghost, is most plain in declaring unto us, That Justice's Consent is absolutely necessary unto our Pardon. We are healed, it is true, but at the same Time, it is by CHRIST's Stripes, *Isai. 53. 5. v.* Yea the Apostle JOHN is so explicate upon this Head, as plainly to connect, the Pardon of Sin with the Divine Justice and Faithfulness, without mentioning Mercy at all. His Words are, *1 John 1. 9. If we confess our Sins, He is faithful and just to forgive us, our Sins, and to cleanse us from all Unrighteousness.* Intimating clearly, That however much of Infinite Inconceivable Mercy, be in the Pardon of Sin, as it respecteth

and

and terminateth upon the guilty, miserable, condemned, impotent Elect *Sinner*; That yet, as it proceedeth from the Deity, upon the *meritorious Account* of Christ's compleat Satisfaction, unto Justice, It is truly and properly the Product and Performance of Justice it self. For though pardoning *Mercy*, formally considered as such, and as terminating upon the Guilty miserable Object, can never be in the least owing unto *Justice*, which cryeth for the Payment of the last Mite, without the least of Abatement, yet the Act of pardoning, as proceeding from a Deity, who hath received full Satisfaction unto Justice for that very End, may be founded thereupon. So that, upon the whole,

Did *rational judicious* Persons, but seriously and impartially weigh and ponder the *Divine Mercy*, as to what it is really, as in the Deity, they could not but be ashamed of pleading any more, That it is so *essential* unto God, as that he cannot but equally extend the Acts thereof unto Angels and Men, along with the Acts of the *Divine Justice*. And therefore let no Pretenders unto solid Reason, insist upon the *Divine Mercy*, its being inconsistent with the Sovereign Holy *Divine Decrees*, issuing in the Praise of Glorious *Justice*. It is indeed undeniable that God's Love, in giving his only begotten Son to the Death for the Elect, hath a Grace and Mercy in it, that passeth all Understanding: But still at the same Time, this great redeeming Mercy, must be conveyed through the Satisfaction of *Justice*. Our Lord must *pour out his Soul unto Death*, and then by his Knowledge, shall this righteous Servant justify many, *Isaiah* 53. 10, 11, 12, *Verses*. It is also most certain, That a gracious God doth exercise so much of Long-suffering and Patience, and use such a Variety of Means for recalling of Sinners, That the actual Execution of his *Justice* may be

be justly termed his *strange Act*; as being that from which he restrains himself for a long Time, till once Sinners by their Sin and continued Obstinacy oblige him unto it. But as true it is, on the other Hand, that when once his Spirit hath striven long with Men, and they have despised the Offers of his Grace and Mercy, and gone on impenitently under all the Calls and Means unto Repentance and Reformation, that then he is the God, who will look upon himself as concerned to display his Justice, in destroying even a whole World at once, *Gen. 6. 3, 7. ver.* yea absolutely to Unchurch and in Wrath reject a People who had been his peculiar Habitation, and chosen Inheritance for much of Two Thousand Years together. On all which I have insisted a little the more; because,

I know, that it is no small *Device* of Satan's at this Day, to influence a great many, both from Pulpit and Press, so to enlarge upon and cry up an *absolute Love, Mercy and Goodness* in God: (and that without any just and faithful Accounts of his glorious Sovereignty, pure Holiness, perfect Justice, and great Jealousie,) that instead of Men's being *duly impressed* with their Hazard of the Wrath to come, or of the great Difficulty and Concernment of Salvation Work, or with their natural Impotency for the same, or the Necessity of a supernatural Power to sanctify them, or of a perfect imputed Righteousness, to render the most Holy among Men acceptable unto God: The Generality in many places are so deeply tinctured with the fond Imaginations of absolute Love and Mercy in God, supposing the Deity to be nothing but Love and Mercy, without any Justice at all, or at least, that by his Mercy he hath so far made all Mankind redeemable by Christ, as upon the least overly Wish or Cry for Salvation at the last Hour, it shall certainly be obtained by any Person

Person whatsoever : and withal the same Persons are so bouyed up with the Doctrines of the *Power of Free-will* ; that verily there is nothing in the World lookt upon by them, to be necessary to Salvation, save, to *Resolve* in a dying Hour, to improve their own Power towards the turning from Sin unto GOD, and accepting the Lord Jesus Christ offered in the Gospel : They making no manner of Doubt, but all this is at their Command. All which, if seriously considered, Who can but cry out,

What *fearful Delusion* is here, for the Ensnaring and Ruining of Precious Souls ! Or what Sober Mind, duly Impressed with the Fear of the *Thrice Holy GOD*, or calling to mind, the Great Price of the Precious Blood of the Son of GOD, necessary for his Elect's Redemption ; or, that, ever with *Ephraim*, was acquainted with the strong Plagues of his own Heart, hindering him from turning to GOD, or with the Impossibility of getting the darkned carnal Mind to discern spiritually, or the obstinate perverse Will to consent sincerely unto, and cordially embrace a whole Christ, as Prophet, Priest and King, till once a Day of Powerful Grace was allowed from on High : I say, what Soul truly acquainted with these things, together with the *Serious deep Concern* and *Exercises* in Salvation Work arising thereupon, will not cry out, that the above-mentioned *Principles*, can not possibly be the *Strait Way* that leadeth unto *Life* ; But must be the *Broad Way* that leadeth unto *Destruction*. So that Preach the Glorious Gospel of GOD, who will ? at this rate,

I make bold to say, That they go *cross* the Grand Designs of the same, and that while they are in Words Exalting and Preaching up the *Great Love* and *Mercy* of the DEITY, they are in Reality, most effectually disappointing the *True Praise* and *Glory* of the same.

For, by Representing the DEITY thus, to be altogether Compassions and Bowels, behold first, they evidently rob him of the Glory of his Great and Awful Majesty; by the Discovery of which, Sinners are made to discern their *Creature Distance*, and thereupon creep in Dust (the proper Situation for the Creature) and speak out of it before him; acknowledging themselves no Party for him, and thereupon are glad to betake themselves to his *Mercy*, *Act. 9. 6. v.* Again, 2dly, By making GOD all *Love* and *Mercy*, they cause Sinners quite forget his Great and Perfect *Holiness*; by a Discovery of which in the Divine Nature and Law, Men are made to take up their *sinful Distance*, with respect to their great Guilt and Pollution, and thereupon loath themselves, and begin and cry in earnest, for a *Redeemer*, in order to Justification and Sanctification.

Again, 3dly. When the Divine Vindictive Punitive Justice, is not faithfully declared; But either GOD given out to be, absolute Love and Mercy, without any such Perfection as Justice at all; Or at least that Justice is no ways to be feared in its Execution: Christ (according to them) having died for all: I say, upon these Principles, what Man will ever either be afraid of the Wrath to come, or seriously lay to Heart the Necessity of Regeneration, Repentance, Faith and True Holiness, in order to Salvation? More especially when over, and above all the foresaid smoothing Doctrines, *Their Preachers* carefully subjoin, that Man by virtue of the Power of his *Free-will* may turn himself unto GOD when he pleaseth. Upon all which is it possible, that such Principles can ever tend, unto the begetting that Conviction, Contrition, Humiliation for Sin, which is necessary towards the making Way for the Soul's cordial esteeming and embracing

825 *The Decrees of the Divine Predestination,*
bracing of Christ? *John* 16. 8, 9, 10. Surely if they
do, our LORD and his great Apostles were egregiously
wrong in their Measures, while they preached so
plainly, that *Strait is the Way* that leads to *Life*,
and *few* there be that find it, *Matth.* 7. 13, 14. And
that even the *Righteous themselves* scarcely are Saved,
1 Pet. 4. 18. And that as knowing the *Terrour* of the
LORD they endeavoured to periwade Men to turn
unto him; *2 Cor.* 5. 11. So that upon the whole it is
evident, that seeing none will ever Praise, or Magnifie
aright the *Riches* of the Divine Grace and Mercy in
Christ, but the convinced, contrite, humbled Sinner,
that then certainly the foresaid Principles never pro-
mise the Accomplishing of that End.

In short, The true secret Spring of this *smooth-
ing Model*, of preaching up of absolute unlimited
Love and Mercy in the DEITY plainly is, That Satan
feeling so sensibly the Effects of the Faith of Divine
Vindictive Justice upon himself, it, causing him
(though a mighty and desperate Spirit) even to
Tremble, upon the Remembrance of its more compleat
and approaching Execution, *Jam.* 2. 19. He thereupon
jealousing much, the good Effects the *faithful Declara-
tion* of this Divine Attribute, along with the Offers of
Mercy in Christ, might produce amongst the Children of
Men, he thereupon findeth nothing more his Interest,
than to endeavour and influence to the outmost of his
Power, the Prophets *propheying smooth things*, and their
causing the *Holy and Just One* of *Israel* to cease from
amongst their People, *Isai.* 30. 10, 11, 12. In fine,
this *subtile old speculative Divine*, knows perfectly
the *Law* to be our great Pedagogue unto Christ, (*Gal.*
3. 24.) by warning us, that there is no Salvation, by
the first and broken Covenant of Works; and there-
fore no Wonder if he do his Outmost to banish *Boan-
erges*

erges, or all Sons of Thunder from the Dispensation of the Gospel. And thus now we have heard some of the groundless Prejudices, against the glorious Doctrine, of the Sovereign, distinguishing, Divine Decrees discoursed; But considering that a true Scriptural Account of the Divine Procedure in Election and Reprobation, will (of all other Means) most effectually remove the several Objections against this glorious Doctrine, therefore we shall proceed to declare the same in the following Chapter.

CHAP. V.

Towards a clear Illustration of the Divine Procedure in Election, and Reprobation, The Eternal Springs thereof; To wit, The Divine Sovereignty, Justice, and Mercy, are more particularly opened up: And that; first, in their Nature; And 2dly. In the requisite Performances, necessary unto the Displaying of their Glory upon Angels and Men. Accordingly we shall find the Decrees, of Election and Reprobation, to have been most wisely Moulded and Enacted. As the Glory of the Essential Divine Holiness, or Moral Goodness, of the DEITY, pleadeth strongly, for the Exalting of Justice, in the Decrees of Divine Predestination; So the Glory of, the Divine Love, or Communicative Goodness, Inviteth greatly unto the Glorious Displays, of the Riches of Grace and Mercy. Accordingly, The Glory of both, are greatly Consulted; and that both upon Angels and Men. Two great Purposes, fall under the Divine Consideration; in Enacting the Eternal Decrees: As first, How, The

Divine Love, in a Sovereign Way, may be made most Conspicuous and Glorious, with respect unto Angels; And then 2dly. With respect unto Men: The Divine Resolutions, and Determinations, in relation to both. The Grand Inveterate Prejudice against the Doctrine of Divine Predestination, To wit, — Who hath Resisted his Will, Rom. 9. 19. vers. particularly Considered and Cleared.

HAVING now in the preceeding Chapter considered, some groundless Prejudices against the Glorious Doctrine of the Divine Predestination, I shall next proceed, (so far as is plainly Revealed,) to consider particularly, The whole Steps of the Divine Procedure, in establishing those great Decrees of *Election* and *Reprobation*, and that both in relation to Angels and Men. That so the Great Noise made at this Day, against those great Truths, may be clearly seen, not at all, to be the genuine Product of True and Solid Reason, but intirely to flow from the Natural Darknes, Enmity and Pride of the carnal Mind; and to be much owing unto gross Mistakes, and unto the Want of due Thought and Deliberation, with Thousands of them, who are the greatest Quarrellers, with thir Glorious Doctrines. In order to which, the Glory of the Divine Sovereignty, Justice and Mercy, being the great Spring and Mover in *Election* and *Reprobation*, we must of Necessity, enquire a little into the Nature and Import of those Divine Perfections; and thereupon Examine, what Rules, the Glory of the said Attributes, required to be observed, in GOD's Establishing the Eternal Decrees, in relation to Angels and Men. By all which we shall have the very Foundation of the high Doctrine of the Divine Predestination, considerably laid open, and declared.

Accord.

Accordingly, to begin with the Consideration, of that high Divine Attribute of *Sovereignty*: Upon a little Enquiry, it shall presently become most evident, That the Nature and Glory of the said Attribute as exercised upon *Angels* and *Men*, necessarily required, the following Method of Procedure, to be strictly observed, in the Divine Predestination. As *first*, That in the eternal Disposal of *Angels* and *Men*, both of them should be considered, as *absolutely void* of all *Merit*, having nothing, nor capable of any thing, but what was and must be first given: For as no meer Creature is capable of Meriting at the Hand of the DEITY, being dependent in its All upon Him; So had there been any thing considered, whether foreseen Obedience or Disobedience, with any *Angels* or *Men*, determining or moving the Will of GOD, as the proper and formal impulsive Cause, of his choosing some and passing by others; then the Choice and Disposal, was not the absolute Pleasure of the *Divine Will*, and consequently *Sovereignty* was lost, and was no more *Sovereignty*; The Determination being no more absolutely of GOD *that willeth*, Rom. 9. 15, 16. 2dly. It was no less necessary for the Glory of *Sovereignty*, that in this Eternal Disposal of *Angels* and *Men*, not only nothing as *meritorious*, or determining should be considered in the Creature, but also that the *Will* or the *Inclination* of the Creature should no ways be regarded, but rather neglected, that so *Sovereignty* might shine the more.

Briefly, The Pleasure of the Divine Will as Answerable or Accountable to none, must here be the only Rule. Yea, Reason cannot shun to see, but that the *Clay* usurpeth, unaccountably, if it require any *Vote* in this Matter; *What art thou, O Man that repliest?* Rom. 9. 20. Art thou the Potter or the Clay; To whom the Potter can be under no Obligation to purify and make a Vessel of Honour.

The Decrees of the Divine Predestination,

Again Thirdly, The Glory of *Sovereignty* also required, that the *Difference* made by the Eternal distinguishing Decrees, relative to Angels and Men, should be exceeding *Great* and *Remarkable*; because the wider the *Difference*; *Sovereignty* becometh the more *Illustrious*; for had all been determined *one Way*, how then should *Sovereignty* have appeared? There behoved therefore, to be a *Sovereign Immutable*, *I will love and have Mercy*, and *I will not*; or the Glory of this high Attribute sinketh, *Rom. 9. 15. 4thly*. The Honour of *Sovereignty* further required, that the eternal distinguishing Decrees, should reach even the *Highest and most Glorious* among Angels and Men; extending unto the very *Heads* of both: even unto the *Archangels* in Heaven, and *Greatest* among Men on Earth: So that none less than *great Beelzebub* and *Pharaoh* must be here. *5thly*. It was no less necessary, that the disposal *once* decreed, should prove eternally *Immutable*, in the midst of all the various innumerable interveening Events, between its passing and its final Execution. The Supposal of the least Possibility of a *Change* undermineth *Sovereignty*, and converteth the *Divine Will*, into a *vain Resolve*. And therefore *Mercy* must not lose the most *Hellish* and *Wrath-like Wretch*, amongst the Children of Men: The Thief, dying almost, in *Justice's Arms*, and within a Hair's-breadth of Hell, must fall in *Mercy's Bosom*: As on the other Hand; the most *Grace* and *Mercy-like Hypocrite*, must infallibly fall to *Justice's Share*. Accordingly, the *Non-such Pharisee* shall go unjustified, *Luk. 18. 14.*

Having now heard of the Nature of the Divine *Sovereignty*, and of the Glory, Honour and Majesty of the Deity standing or falling, as it is acknowledged or denied by Angels or Men: Having heard also of the

the necessary *Requisites* towards its Glory in its Procedure : we are now come unto the discoursing the great Point, to wit, of the most High God's being about to decree and determine, as the *Great Sovereign* of Angels and Men, the *special* and *eternal Way* and Manner of their being for his Glory : and thereupon, the *great Thought*, now, to be supposed under the Divine Consideration, must be, *Which* of all the Divine Perfections, shall *Sovereignty* principally take in to be glorified along with it self, in Enacting & Passing, the *Eternal Irrevocable Decrees* ? For clearing of which, let us consider,

All the Divine *Attributes* are most Glorious, as being each of them most Perfect, yea Infinite in their Perfection : yet it is most remarkable, that when the great Favourite *Moses* is fervently Praying,---*shew me thy Glory*, *Exod. 33. 18.* The Lord answereth him thus, *I'll cause all my Goodness* to pass before thee, *vers. 19.* Importing, that in the Divine Estimate, the Divine *Goodness* and *Glory* are reciprocal Terms ; and that God looketh upon the Divine Goodness, with an especial Regard, even as the *great Glory* of the Deity ; rendering him first the most Excellent and Perfect Being in Himself, and next thereupon proclaiming him the most Glorious, unto Intelligent Rational Creatures. And therefore in the same *19 verse*, he calleth (this Perfection) *his Name*, and telleth *Moses*, he will proclaim it, by *being Gracious to whom he will be Gracious, and shewing Mercy to whom he will shew Mercy* : As if the Lord had plainly said unto *Moses*, It is true, I have brought you and *Israel* out of *Egypt*, with an out-stretched Arm, separating you unto my self : But withal know, that I am the *Great and Sovereign God*, under no Obligation to shew Mercy unto any of the Children of Men, yea even unto the Members of the
visible

visible Church, but according to the Pleasure of my own Will: And therefore, as on the one Hand, I will proclaim my glorious *Communicative Goodness* or *Mercy*, upon some of the Children of Men; so on the other, I will restrain it from others, proclaiming my glorious *Moral Goodness*, or Essential Holiness, Justice and Righteousness, in the just Resentment and condign Punishment of their Sin.

And thus *Moses* got a Discovery of the great and glorious Perfections of the *Deity*: which accordingly are more particularly and fully declared and proclaimed unto him, in the next Chapter *vers.* 6. and 7. But still are so qualified, as the *Communicative* Divine Goodness, must be so Regulated, as to act in Consistency with the Essential *Moral* Goodness of the *Deity*: as we shall further hear in its place. And that this is the true Import and Interpretation of this Scripture (without the least of wresting) is put beyond all Controversie, by the Holy Ghost's explaining it so particularly after this manner, by the Apostle writing to the *Romans*, *Chap.* 9. from the 14. unto the 19. *vers.* And therefore,

That we may the better understand this great Truth, let us a little dive into the Nature and great Import of this admirable glorious Perfection, termed by the *Deity* his Goodness *טוב*, which *Hebrew* word, as it is here translated Goodness, so else where it is rendred Beauty, Excellency or Glory, as *Gen.* 6. 2. *1 Sam.* 9. 2. And so we may either first consider it, as it pointeth out the *infinite moral Perfection* of the Divine Nature, even his infinite Holiness and Righteousness, whereby essentially, necessarily and unchangeably, he loveth all moral Good, and hateth all moral Evil; and cannot but act accordingly in the whole of his Way, towards Angels and Men; In which Sense, our Lord affirmeth

affirmeth none to be Good, save One, to wit, God, *Matth. 19. 17.* Or 2dly. We may consider it, as importing an *infinite Fulness* of glorious Perfections, in the Deity, whereby he is not only infinitely Blessed in and from Himself, but *capable* to render Angels and Men perfectly Blessed also. Upon which Account, the Prophet *Zech. Chap. 9. 17.* cries out with Admiration (with the same word that is here used) — *How great is his Goodness, and how great is his Beauty?* Or 3dly. We may consider it, as it denoteth an infinite Love and Good-will in the Deity, towards communicating of this his infinite Fulness, to Elect Angels and Men, to the outmost Capacity of their Natures; expressed by his being *abundant* in Goodness and Truth, *Exod. 34. 6.* And by his being Good and doing Good, *Psal. 119. 68.*

By all which we may clearly see a twofold Goodness in the Deity: *First, A Moral Goodness*, consisting in the infinite moral Perfections of Holiness, Justice and Righteousness in the Divine Nature: the Displays of which, are what render him exceeding Glorious, in the Sight of Angels and Men, as *Isaiab* testifieth, in that extraordinary Vision, of the Divine Majesty and Glory, in the Temple, *Chap. 6. 1, 2, 3. verses.* And 2dly. There is a *Sovereign Communicative Goodness*, consisting in the Expressions of his Infinite Fulness, All-sufficiency and Love, towards his Chosen, amongst Angels and Men; which intirely dependeth upon the Sovereign Pleasure of the Divine Will: which Goodness is also so great, that Eye hath not seen, nor Ear heard, nor hath it entred into the Heart of Man to conceive all the Purposes and Performances thereof, *1 Cor. 2. 9.* And thus abstract from the manifold Goodness of common Providence, towards all the Children

of

90 *The Decrees of the Divine Predestination,*
of Men, without distinction; we have some View, of
that glorious Perfection of Goodness in the Deity.

In Sum, God is good, as he is the *alone Being*,
infinite in *Holiness* and *Blessedness*, and next as being
the Fountain of both to Angels and Men. Which *two*
must be owned to be the clearest, highest and most
glorious *Notions* and Discoveries of the Deity, which
Angels or Men are possibly capable of; all the other
Perfections of *Being*, *Wisdom*, *Power* and *Truth*; being
principally glorious, to the Intelligent Rational Mind
only, in so far as they are set on Work, and influenced
by *Holiness*, and in the Progress and Issue of their O-
perations demonstrate an infinite *Fulness*, and Love,
towards the compleating a perfect Blessedness in Angels
and Men. From all which, it cannot but be evident,
that the *Divine Goodness*, in its foresaid complex Im-
port, must be *the Perfection*, in which the Glory of
the Deity, is most concerned; and therefore there can
remain no further Doubt, but that the *Divine Sovereignty*,
in its eternal Disposal and Distribution of An-
gels and Men, infallibly kept an especial Eye, upon
the Advancement of its Glory, in the whole of its Im-
port. Upon all which,

The native Inquiry, that next falls in, must cer-
tainly be; How shall the *Glory* of this great *compre-
hensive Perfection* of the Divine Goodness, in both its
Parts *Moral* and *Communicative*, be most highly raised,
through Time and Eternity?

To clear which, It would be considered, that the *Moral*
Branch, importing the Infinite Holiness and Righte-
ousness of God, being the Attribute, which of all
others, is most expressive of the very Nature and
essential Excellency and Perfection of the Deity; while
the other, to wit, *the Communicative* respecteth more
the

the gracious and generous Emanations of the Divine Fulness, depending upon the Freedom of the Divine Will; It must therefore be reasonably allowed, That an especial and principal Regard should be had to the Glory of the former; Yea, That the glorifying of the latter be done in Subserviency unto the Glory of the former: for considering that all Emanations ought to consult the Glory of the Nature and Fountain, of which they are only Streams; and that no Act must darken but advance the Glory of its Principle; certainly, the essential necessary Perfections of the Divine Nature must therefore regulate the Freedom of the Divine Will, in all its Determinations.

In short, God, must be proclaimed (once) to be Love, 1 John 4. 8. but thrice to be Holy, Isai. 6. 3. v. Holy, holy, holy. And if at any Time, the Greatness and Wonderfulness of the Divine Love to Mankind be set out by manifold Expressions, Exod. 34. 6, 7. the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth: keeping Mercy for Thousands, forgiving Iniquity and Transgression and Sin: behold, all these must be instantly qualified, by the remarkable Addition, for the Glory of Holiness——— And that will by no Means clear the Guilty. Let us therefore seriously ponder this most remarkable Qualification subjoyned, in the Close of these Verses. And many of our Doubts, in Relation to the Doctrine of the Eternal Divine Predestination shall come to be considerably cleared: But our carnal fond selfish Thoughts (Psal. 50. 21.) of a Deity absolutely Love and Mercy, without any solid Remembrance of Essential Infinite Holiness and Righteousness, spoils and confounds all.

And thus having now heard the Nature and great Import, both of the moral, and communicative Goodness of the Deity; The true State of the Question, falling

falling in next, under the Divine Consideration, must certainly be; *first*, Which Way shall the *Glory* of the *Divine Holiness*, and *2dly*. Of the *Divine Love*, in *Consistency* with the *Glory* of the former, be most *highly* and *conspicuously* raised and exalted through *Time* and *Eternity*, in the *Sovereign Disposal* of *Angels* and *Men*? With Respect to which,

Towards clearing the *first Branch* or Member of the Question; It would be considered, That *Justice* the native Fruit, and necessary Product of the *Divine Holiness* and *Righteousness*, is that Perfection in the Deity, which not only implyeth *Holiness*, as its Foundation and Spring, clearly demonstrating an essential *Love* to all moral Good, and the Hatred of all moral Evil; and so in its Execution, argueth the greatest of Perfection, in the *Divine Nature* (God being principally *Glorious in Holiness*, *Exod. 15. 11.*) but also openeth a Door for gloryfying a great many other *Divine Perfections*, as 1. The *Divine Majesty* & *Greatness*, as being the *supream Judge*, able to call all, to an Account. And *2dly*, The *Divine Impartiality* and *Uprightness*, as being one, with whom there is no Respect of Persons: And *3dly*, The *Divine Omniscience*, as being able to bring every Work to Light: So also the *Divine Jealousie*, as resenting what toucheth his *Glory*: And finally making Way for the *Glory* of the *Divine Power*, in its terrible vindictive Effects, upon rebellious *Angels* and *Men*, justly proclaiming, That there is *no Party* for the Deity, to be found in *Heaven* or in *Earth*.

All which being duly considered, It must be owned, That *Justice* being thus, The Attribute so demonstrative of the *Divine Holiness*, and of so many other *Glorious Divine Perfections*; That therefore it might, with as much of *Reason* (not to say more) plead for a deep Share of Interest in the *Eternal Decrees* of

Predesti-

Predestination, as any of all the Divine Perfections ;
 Yea, *Mercy it self* must give Way unto it, allowing
 first, its full and compleat Satisfaction (as being Es-
 sential unto the Divine Nature) before ever one Note
 of Praise be offered to be sung unto *Mercy*. Christ by
 Suffering must first declare the Divine Holiness, Righ-
 teousness and Justice ; and then God may proceed, to
 the Praise of Mercy, to justify, even the Ungodly,
 Rom. 3. 25. *Whom God hath set forth, to be a Propiti-
 ation, through Faith in his Blood, to declare his Righ-
 teousness, for the Remission of Sins that are past, through
 the Forbearance of God.*

In Sum, to render to Angels and Men, according
 to their Works, is an Act so Comprehensive of the
 greatest Perfection, that there is none can be more Wor-
 thy of the DEITY : Yea it is more Worthy of Him,
 than his continuing eternal Life with the Holy Angels,
 or promising eternal Life to perfect Obedience in Man.
 For whereas by these he only declareth a positive Ho-
 liness, and Righteousness in the Divine Nature : Be-
 hold by the eternal condign Punishment of rebellious
 Angels and Men, he proclaimeth himself *Necessarily*
 Holy : And that he is of purer Eyes than to behold Ini-
 quity, *Hab. 1. 13.* even, that he cannot but hate and
 punish Sin : *Briefly*, By this Procedure of Justice, a-
 gainst sinning Impenitent Angels and Men, on the
 one Hand, and by Justice's exact Procedure against
 Christ, as the Elect's Surety, on the other ; The
 DEITY shall be eternally Adored and Praised, as the
 Thrice Holy GOD, and the Rock, *whose Work is per-
 fect, and whose Ways are Judgment : A GOD of Truth,
 and without Iniquity ; just and right is he, Hai. 6. 3.
 Deut. 32. 4.*

But to set this Matter yet in greater Light, and to
 shew the Depth of Wisdom, that is in the Eternal De-
 cree

creed of Predestination, so far as design'd for the Glory of Justice; Let Reason consider (as hath been cleared already) that as *Justice*, is the Attribute most demonstrative of the Essential Holiness & Righteousness of the DEITY, so *Essential Infinite Holiness*, is the Glory of all the Divine Perfections; for *Moral Perfections* being the most Excellent of all others; and *Holiness* being the *Glory* of all Moral Perfections (all others being only Glorious in so far as tinctured or qualified with it) Then, certainly an *Essential Infiniteness* therein, must be the highest Notion of all possible Perfection. Accordingly, we have one dark Instance of the Truth of this, in the fallen Angels, whose *Choice Natural Excellencies* of *Spirituality, Immortality, great Knowledge, Wisdom* and *Power*, are become in their Exercise (since they lost their Holiness) the grossest of Imperfections, and in their Issue eternally Fatal. Considering then, how much the most glorious *Perfection* in the DEITY, depended upon, the Manifestation of his *Justice*, upon rebellious Angels and Men; Let Reason no more term the *Divine Predestination*, in any Branch thereof, an unaccountable Doctrine; or any ways think it strange,

That, an Essentially Infinitely Holy and Wise God, did from all Eternity decree to manifest his glorious *Justice* and *Power*, upon a certain Number of Angels and Men, for their wilful Rebellion and Sin against him, after he had created them perfectly Holy and Happy; Rom. 9. 21, 22. Which yet is the grand Quarrel, with Thousands at this Day, against the Book of God, and Revealed Religion; as quite forgetting, that the foresaid Eternal Decree, was so far absolutely a Secret in the Divine Breast, that God could appeal the Consciences of all the fallen Angels and Man; If ever the foresaid Decree, was so much as

once

once in their View, or if it did so much as occasion one Thought towards their Apostacy. Yea more, considering how ready *Adam* was upon his Fall, tacitely to blame God for the same; as is evident by his Reply: The Woman which (Thou) gavest me, did give me, and I did eat, *Gen. 3. 12*. Certainly we have all the Reason in the World to believe, that had God, either by any Sensible Desertion of him, previous to his Sin and Fall, or by the least Intimation, or Impression of the Decreed Permission thereof, any ways Encouraged or Advanced the same; Man had not been long of Returning the same back again upon God, charging him accordingly; And therefore, let none pretending to solid Reason, offer in this Matter, to Charge God foolishly.

Briefly, neither Angels nor Man, could be made the Independent Imutable God, and therefore in their Natures as Creatures, they must be mutable and fallible. The Divine Goodness made Angels and Men perfectly Holy and Happy; if they wilfully sin, and despise this his Goodness, had not the Deity Power, to decree the Permission of the same, to the Glory of his Justice and Mercy? Or shall an Infinitely Wise Agent create in vain, or reduce his Creature to its first nothing. In fine, Man knows not, what a great and glorious Being, a Sovereign infinite God is, nor suitably remembereth Creature and sinful Distance: And hence the proud Earth-worm, opens its Mouth against Heaven: darkening Counsel by Words, without Knowledge, *Job 38. 2. Vers.*

If any should here object, that had all Men been given by the Father, to Christ, and he have satisfied for them, then Justice and with it the Divine Holiness, might have been fully as much glorified. In answer to this, such would first consider, where then, should Sover-

96 *The Decrees of the Divine Predestination,*

Sovereignty have appeared? Which necessarily requireth, *I will have Mercy, and I will not, as I please.* 2dly. Had all been put on the *same Level*, and no distinguishing Choice; it would have given too great an *Umbrage* of something in the Creature, to have been the *moving Cause* of the Divine Decree, rather than the *absolute Pleasure* of the Divine Will. 3dly. What should have become of the *Song of the Redeemed* about the Throne through Eternity? Which is principally to be founded upon *free distinguishing Love*, and Grace towards God's Chosen. Unto him that loved (*us*) and Redeemed us to God by his Blood (*out of*) every Kindred, Tongue, and People, and Nation, *Rev. 1. 5. and 5. 9.* Briefly, *Reason* it self must own, that the *Glory* of the Deity (who made *All*) justly pleadeth for Consideration and Regard above *all* the whole Interests of the Creature. It is true, the Divine Goodness, hath prevented a *Competition*, betwixt the Glory of the Deity, and the Good and Happiness of the whole Creation: But upon Supposition of such a Competition, *Reason* must own, that suppose it should be at the *Expence* of the whole Creation, the Divine Glory of the great Creator, ought to be consulted. In fine, — *Neither will I give my Glory to any other, (Isa. 42. 8.)* is not only a most reasonable and just, but also an essential Claim of the Deity. Accordingly, were *old Noab* alive, he could attest, his Eyes saw a whole World give Way unto the same.

The *Conclusion* of all which, is; Be silent then O Earth-worm, it is in vain for thee to quarrel this *great Sovereign*. He is God, and will be God, if proud, carnal Reason in thy Heart, should dethrone him a thousand times, in a day. Mind therefore, *Elibu* his words to *Job*, *God is greater than Man; why dost thou*

why dost thou strive against Him ; for He giveth no Account of any of his Matters ; Chap. 33. 12, 13. Verses. Dash not therefore thy self any more against this Rock. Only be wise, and learn to fear his Sovereignty aright in Time, and thou shalt never have Cause to fear it through Eternity, For,

Who knoweth, but it hath spoke for thee, at the writing of the *Lambs Book of Life* ? Rev. 21. 27. and if thou want to be assured of it, only do these three: First, ingenuously and humbly confess *Creature Distance*, That thou art Dust and Ashes, Gen. 18. 27. dependent Dust, owing thy all to God, and capable of deserving nothing at his Hand. 2dly. Mourn seriously because of *sinful Distance*, loathing thy self, because of the Contrariety in thy Nature, Frame and Walk, unto the Holy Nature and Law of God. And then 3dly. Cordially esteem and embrace the *Mercy* promised and offered, Luke 1. 72. say from thy Soul, in deep Humility unto the Lord Jesus Christ: *I have destroyed my self, but my Help is in Thee*, Hos. 13. 9. and, *Lord be merciful to me a Sinner*, Luke 18. 13. and then practically, by a Course of new Obedience, evidence and prove the Sincerity of thy Sorrow for thy Sin, and of thy Love to the Lord Jesus Christ : and upon these, any Person may boldly venture Eternity with thee, notwithstanding of Divine Sovereignty ; As being fully assured of the Truth of that great, remarkable and Soul-refreshing Promise, pleasantly qualifying the awful Dread, and Terrour of the *high Majesty* and Sovereignty of the Deity, Isai. 66. 1, 2. Verses. Thus saith the Lord, the Heaven is my Throne. and the Earth is my Footstool : Where is the House, that ye build unto Me : and where is the Place of My Rest ? For all those Things, hath mine Hand made, and all those Things have been, saith the Lord: But to this Man will I look,

98 *The Decrees of the Divine Predestination,*
even to him that is poor, and of a contrite Spirit, and
trembleth at my Word.

And thus having now heard, how the Glory of
Justice, as being most Demonstrative of the moral
Perfections of the Deity; hath thereupon been great-
ly consulted by *Sovereignty*, in the Eternal Disposal
of Angels and Men, as will be far more cleared, when
the Sin and Fall of both comes to be spoken of: Let
us next proceed to view the great Regard *Sovereignty*
also shewed in the foresaid Disposal, unto the *Glory*,
of the other Branch of the Divine Goodness, to wit,
the *Divine Love*, as the Spring of the *Communicative*
Goodness, which is so great, that it passeth all Under-
standing, Eph. 3. 19.

The essential infinite Holiness and Righteousness
of God, manifested by *Justice*, and the Actings there-
of upon sinning Angels and Men, and upon the Lord
Jesus Christ, as the Elect's Surety, doth indeed pro-
claim the Deity, to be the most *excellent and perfect*
Beeing in himself; and consequently the most *Glori-*
ous unto intelligent Angels and Men, endued with
moral Knowledge: But to compleat Declarative Glo-
ry, there is another Discovery of the Deity yet wan-
ting, and that is, to manifest himself as, infinitely the
most *amiable* and *desireable* Object of all others, unto
rational Creatures, capable of distinguishing, and
making Choise of Portions; which Discovery doth
indeed compleat declarative Glory: and hence we
find the Spouse concluding Note, in Christ's Commem-
dation, is——That, *He is altogether lovely, or all*
Desires, Song 5. 16.

Briefly, These two Manifestations, to wit, of God's
being, 1. The *most excellent Beeing in himself*, and there-
upon the most Glorious unto Angels and Men; And
2dly. The *most amiable Object* or Portion for Choice;
being

being the very *highest Thoughts*, and most perfect Notions of the Deity, which Intelligent, rational Beings are capable of, in Time or Eternity; It must necessarily, be thereupon supposed, That an infinitely wise God, would principally consult their Glory, in fixing the Eternal Divine Decrees, relative to Angels and Men. Accordingly we find the Apostle most explicate and full upon this Head (*Rom. 9. 22, 23 verses*) in his treating of the grand final Designs of Divine Predestination.

In Order then to God's making this *other* Discovery of Himself. There must appear in the Deity an *All-sufficient, communicative Love*, most freely bestowing of his Fulness upon some *Angels* and *Men*, till He bring them as near the Divine Perfection and Blessedness, as the finite Powers and Capacities of their Natures will allow: This, I say, being the next Perfection unto the *Divine Holiness*, rendering the Glorious God perfectly *amiable*, its Glory must therefore be also considered by *Sovereignty*, in that great founding Decree.

Two great Questions then, may be now supposed to be under the Consideration of the Divine Wisdom and Sovereignty; As, *first*, How the *Divine Love*, in a Sovereign Way, may be made most Conspicuous and Glorious with Respect unto *Angels*: And then *2dly*. With Respect unto *Men*?

As to the *Holy Angels*, It is found, That, lest the Divine Love should be suspected to be much owing unto either 1. The *high Original Perfection* of their Nature, as an inviting lovely Object, engaging the Divine Affection: Or *2dly*. Unto their *Perseverance* in Obedience, as meritoriously deserving the same, or at least as obliging its Continuance towards them; Therefore to obviate all these, and to render the Display of

Divine Love *absolutely free*, and exceeding *Glorious*; These two Rules were found necessary and proper, to be observed in this Matter: *First*, That great Numbers of them, even Legions (Mark 5. 9.) should be permitted to sin and fall; And that to evince, 1. The great Perfection of the Angelical Nature in the Elect among them, to have noways been the *foreseen meritorious* or moving Cause, of the *Eternal* distinguishing Decree, But that it was merely *Sovereignty* and free Love, that had loved Michael, while Beelzebub, once equally Holy and Perfect was rejected. 2dly. To evince, That the Perseverance of the *Elect Angels* in their Obedience, was intirely owing unto an extrinick, distinguishing Decree, and confirming Grace given thereupon, and noways unto their Original inherent Perfection; while their *compleat Equals* sinning in Heaven, at once lost their Holiness and Glory. Accordingly, we find, the Scripture most plain, upon these Heads, 1 Tim. 5. 21. *I charge thee, before God and the Elect Angels.* Jude 6. *And the Angels which kept not their first Estate, but left their own Habitation, He hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day.*

Again secondly; to exalt Love towards the Elect Angels; It is found further proper, That they should be for ever preserved and continued in their Original Holiness and Blessedness, absolutely and eternally free from all Sin and Misery; Yea, and that even, while the *Elect amongst Mankind* are permitted to fall, and plunge themselves deeply into both; and that, though at the same Time, they were the Objects of the same special Divine, distinguishing Love, along with the *Elect Angels*.

And if it be enquired, how, this Piece of the Divine Ordination, in Relation to the *Confirmation* of the

the Elect Angels, tended to display and advance the Glory of the Divine Love, towards them? Let us only consider, a few Things, and it shall become very evident. As 1. That when the *Elect Angels* reflect and ponder how, *first*, They are the Glorious Creator's *first-born*, in Respect of Man: And *2dly*. How *near* they are advanced to the Deity, in Respect of the *Spirituality* of their Nature, perfect Holiness, vast Knowledge, and great Power, exalting them highly above Man, who tabernacleth in Clay, and whose spiritual Powers are much limited and clogged thereby, till once the natural Body, make the blessed Exchange with the spiritual, 1 Cor. 15. 44.

Again *3dly*. When they consider how, when Man, was permitted to fall, they were preserved and confirmed by Sovereign Almighty Grace; And *4thly*. How from the Beginning, they have had their Habitation on high, surrounding the Throne, beholding the Face of God, and enjoying a perfect Sense of the Divine Love, these five Thousand Years and Upwards; And that, all this, while *poor fallen Man* is left on the Footstool, travelling through an howling and weary Wilderness full of *Enemies*, *Red Seas* and *Jordans*; before they can get into the promised Land: And withall *5thly*, When they consider, how they are at the Day of Judgment to enter and possess Heaven along with the *redeemed* through Eternity, as if they had never enjoyed it before, and are to continue there for ever with the Lord (*Zech. 3. 7 verse*) And that, as certainly and infallibly, as if the Lord Jesus Christ, had as really assumed their Nature as what he did ours: I say; considering all these Things complexly, It is clear, the Elect Angels will have exceeding great Ground to exalt and praise through Eternity, Sovereign, distinguishing and wonderful Love, in the Divine Procedure

towards them. And accordingly, as a Confirmation of the Truth of this, we find, a most glorious Song of Praise in their Mouths, along with the redeemed, *Rev. 5. 11, 12 verses. And I beheld, and I heard the Voice of many Angels, round about the Throne, and the Beasts and the Elders: and the Number of them, was ten Thousand Times ten Thousand, and Thousands of Thousands; Saying with a loud Voice, worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory and Blessing.*

But now above all, as being most nearly concerned in it, and as being the most Noble, Solid, and Sweetest Subject, the Rational Humane Mind is capable of conversing with, in Time or Eternity, let us next, with the most serious Thought, survey the Procedure of the *Divine Love* towards Man.

Here, it is true, that at first View, it might be supposed, That Man being a meaner and lower Object than the Angels, *Psal. 8. 5. vers.* whose Natures and Perfections are far above ours; That thereupon, the Divine Love would take but very little Notice of him; But behold, God, whose Thoughts and Ways, are not like unto ours, rather finds, that the *less promising* the Object be, in it self, it is so much the more fit for *Infinite Wisdom* to Glorify it self upon, and that the *more Mean and Unworthy* the Object be; that it is the more adjusted to *Infinite Love*, to manifest it self gloriously upon: Accordingly, for making the said Display of the Divine Love towards Man, exceeding Glorious, the following wonderful Procedure is observed.

First, *A certain great Number of Mankind*, consisting of some out of every Kindred, and Tongue, and People, and Nation, *Rev. 5. 9.* And containing Multitudes, which no Man can Number, *Rev. 7. 9.* Are by

Sove-

Sovereign and free Love Elected by God from all Eternity, unto everlasting Life and Glory, *Matth. 25. 34.* *Then shall the King say unto them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.* Upon which, let us now here in the Entry observe, that by this first Step, *Man*, (in Point of Eternal Electing Love) is set upon the same *Level*, with the Elect Angels: And thereupon, let us next, with the most serious Thought, and affectionate Remembrance accurately behold the ensuing astonishing Steps of Divine Sovereignty, Wisdom and Love, towards Mankind, above any thing done for the Angels: as shall be discoursed at considerable Length in the two following Chapters. Only before I leave the *General Doctrine* of Predestination, I shall discourse and remove the *Grand Prejudice* and *Objection* against one of the Branches thereof, to wit, The Decree of *Divine Reprobation*, in relation, to all the remaining part of Mankind who were not Elected.

I know the great Noise made against the said Decree, is, That its being once Established from Eternity, and being Immutable, that certainly it necessarily inferred Man's *Fall*, *Sin* and *Damnation* violenting him (as it were) unto the same. And thus the old Objection — *Who hath resisted his Will, Rom. 9. 19.* is still insisted upon, till this Day.

For clearing of which; Let us consider *First*, That *Reason* it self, must own, that there is a great Difference between the *Certainty* of the Event, of an Eternal Divine Decree; and any *Iniquous Influence*, coming from the said Decree, towards the Accomplishment of that Event. For, as on the one Hand it is the *Glory* of the Deity, (proclaiming the *Infallibility* and *Immutability* of the Divine Mind and Will) that all his

Decrees

Decrees should certainly come to pass : So on the other Hand, it is impossible to shew the least of *iniquous* or *blameable*, Influence, arising from the Decree of Reprobation, towards the bringing about Man's Fall, Sin or Damnation. In order to the clearing of which, let us but Trace the whole Progress of Man's Fall, in all *the Steps* thereof, and we shall be more and more convinced of the most absolute and perfect *Innocence*, upon the part of the Eternal Divine Decree, in this Matter : For,

First, The Eternal Decree, being an *Absolute Secret* in the Divine Breast, it could not possibly give the least Encouragement, yea nor Insinuation to *Satan* to tempt Man to Sin. *2dly*. Perfect Man, as coming out of the Glorious Creator's Hands, was *sufficient Party*, for *Satan's* Temptation, had he Improven the Perfection of Grace, and Strength allowed upon him : And hence, accordingly, we find the *Woman* fairly Repulsing the old Serpent upon his first Attack, by improving her Knowledge of the Deity's Legislative Power, together with her Respect unto the same, *Gen. 3. 3.* So that no fallen Angel, could ever have Forced perfect Man, by any External Proposal of this kind, had the Internal perfect Light and Power of the Humane Mind and Will, been but suitably and fully Improven against it : From all which it is most evident, that though an Omniscient and Holy God, from all Eternity, decreed to leave some of Mankind, in their Sin and Misery ; that yet this Eternal Decree no manner of way Impeded God's creating Man most Perfect and Upright : So that it was neither *God*, nor any previous Divine Decree, but *Man alone*, voluntarily hearkening unto *Satan*, that had any Iniquous Hand, in the Matter of the Fall.

*

Again!

Again, 3dly. The Eternal Decree being absolutely unknown by *Adam* and *Eve*, it was simply impossible, that the same could any manner of way, either darken the Mind or deceive the practical Understanding, or ensnare the Will or Affections, or any ways mislead the Ear, Eye or Hand of our first Parents, in that first and grand Transgression: And therefore, that we may plainly and briefly see *this Doctrine*, against which, there is so much Noise in the World in our Day;

Let us in short consider, that the Sum of all consisteth in these two, First, *Man* as the Moral Head of all his Posterity, being endued with a Sufficiency of Grace (if improv'd) towards perfect Obedience; he, notwithstanding thereof, sinned wilfully, yea and that in the very Face of promised Life, and threatned Death, as he knew from the Tenor of the first Covenant, *Gen. 2. 17. 2dly.* Upon this an Omniscient & Holy God (whose Glory it is to over-rule all Events in Time by his Eternal previous Decrees) is found for the Glory of his Sovereignty to have made a Difference amongst fallen Mankind: as having chosen some unto everlasting Life through Jesus Christ to the Praise and Glory of his Mercy; And as having passed by and rejected others, leaving them in their Sin and Misery, to the Praise of his Glorious Justice.

Again 3dly. *Man* being thus wilfully fallen into Sin, those of his Posterity, rejected of God, wilfully continue to live in their Sins, superadding (according to their Years) Thousands of known actual Transgressions: And withal, wilfully despising any Means towards their Recovery; They at last die impenitently in their Rebellion: All which being considered, who can reclaim against a Holy and just God, for proceeding to actual Condemnation. Upon all which,

Considering, that this is the true *Scriptural Account* and Substance of the Doctrine of *Divine Predestination*; what Rational Person, allowing a few serious Thoughts upon the same, and thereupon speaking impartially, can possibly affix any *Blot* upon the Divine Procedure therein? Briefly, Where can *Reason's* Quarrel against this Doctrine, be solidly founded? Is it because *Man*, was not made a *second God*, Infallible and Unchangeable: Or will solid Reason say, That God stood obliged to make *Man* absolutely Unchangeable and Infallible; while even the *Angelical Nature* it self, was not made such? Or rather must not *Reason* own, that it was most suitable to the Wisdom and Glory of the Deity, that no created Nature in Heaven or in Earth, should vye or *compare* it self with the Unchangeable God? Or can its Quarrel possibly be, that some of the Angels were *Confirmed*, whereas the whole of Mankind were permitted to Fall? Surely, if this be the Objection; *Reason* will be ashamed to insist upon it, when it remembers, that the Angels *God and King*, is become our dying Saviour, and our elder Brother. Or,

Again, Is *Reason's* Controversie, that God did not recover *All*? Pray! by what Obligation can Reason plead for this: Shall not God have Power to dispose of his own Grace and Glory, as he pleaseth? And is it not rather a Wonder, that a Holy, Just and Righteous God pardoned and saved so much as one of rebellious Mankind, than that he passed by some? Or again is it possible, that the Ground of the Quarrel is, That God from all Eternity fixed his Decrees of Election and Reprobation? Surely this can never be the arguing of *solid Reason*; for, shall not an Omnipotent God, and an Infinite Divine Mind, be allowed to foreknow, and provide for, all Events in Time; but

but more especially for such a remarkable and important one, as what the Treason and Rebellion of Man, the Lord of the lower World, was : that so against it should fall out in Time, it might be overruled by the eternal previous Decrees, to the Glory of such great Perfections in the Deity, as what *Justice* and *Mercy* are.

CHAP. VI.

Its found proper, for the Glory of the Divine Wisdom, that a very different Method, should be observed in the Divine Love's Communicating it self to Elect Men, from that in which it was expressed towards the Elect Angels. Yea more, Infinite Wisdom finds it proper towards the High Exaltation of the Divine Sovereignty and Love, that the Displays of the Divine Good-will, towards Elect Men, should be yet Greater and more Glorious, than what it was with respect to the Elect Angels. This Greater and more Glorious Display, declared by a Remarkable Gradation of the several Steps of the Sovereign Divine Love towards Elect Men : Evidenced 1. In the explicate, great, joynt and affectionate Concern of all the Persons of the Adorable TRINITY, both at Man's Creation, and Redemption : There having been an Inconceivable, affectionate, mutual Giving and Receiving of Man, among all the Persons of the Glorious GOD-HEAD. 2dly. By Solemn Transactions and Oaths, Issuing in an Everlasting Covenant of Peace, betwixt JEHOVAH and the MEDIATOUR. 3dly. By Electing Love continuing not only towards Perfect (as in the
Case

Case of the Elect Holy Angels ;) but even towards fallen and sinful Man. 4ly. By the Divine Love's being at the greatest Charge imaginable in Man's Redemption ; while a Creating and Preserving Act of the Divine Power, was the Sum of all the DEITY's Operations, towards the Elect Angels. In all which four Steps, Man hath greatly the Advantage over them.

THe next Great Question, falling now under the View of the Divine Wisdom, in its Procedure in relation to Man, must be ; Whether shall the Divine Love take a *different* Method, or keep by the *same*, in Communicating it self unto *Elect Men* ; from that observed by it, in relation to the *Elect Angels* ? For the Determination of which, let us first consider some more *general Steps*, that were found necessary for the Glory of the DEITY, as the Glorious, Creator, and Sovereign Disposer of Angels and Men : And then *2dly*, Some more *special Steps*, requisite for accomplishing the same End, with respect unto Men.

Towards Clearing the former, let us consider that the first general Step, found proper for the Glory of the Divine Holiness and Goodness, was, That both *Angels* and *Man* as coming out of the Hand of their Creator, should be found *perfect* in Holiness and Happinels; and accordingly we know, Matters were so ordered, upon their first Creation. *2dly*. It was also found necessary for the Glory of the Divine *Self-sufficiency, Independency & Immutability*, that both Angels and Man should be Created *fallible*, and *mutable* ; and that not only as absolutely considered in themselves ; In which Sense, The most glorious Creature (being dependent) must certainly be, but also as being left so far without an *Establishing and Confirming Decree*, as some of both should

Towards Men; transcend, those, towards Angels. 109
should be permitted actually to Fall; Which accordingly in Time, came to pass: But withal, on the other Hand, 3dly. Left this Fall of Both, should give the least *Umbrage* of the Want of Sufficient *Confirming Grace* in the DEITY, for preserving and establishing Original Holiness and Blessedness; Therefore it is found also most proper, That the Allsufficient Divine Power, should *preserve* the *Elect Angels*; in their Original Perfection and Glory, while all the rest, by their Fall should evidently Proclaim, That there is no *Self-sufficient*, Independent Being save God alone; and that no Creature, even the most *perfect* can Stand, but by Him.

Accordingly, It is notour, The Elect Angels were preserved and confirmed: And hence they are Termed the Holy Angels, *Matth.* 25. 31. In all which, the Divine Wisdom shined most conspicuously: In so far as, first, Had *all* the Angels sinned, considering *all* Mankind fell, then where among all the Rational Creation, should the DEITY have had the least *Resemblance* left him, of the Glorious Perfection of the Divine Holiness; as an Object proper for entertaining the Divine Complacency? Again 2dly. Where also should have been the perfect *Love*, glorious *Worship*, and *Hallelujahs* about the Throne, while Man on Earth was *Rebellious* below? And 3dly. Where should there have been, *Ministring Spirits*, unto the Militant Heirs of Salvation, during their Wilderness Condition. Briefly, The Divine Wisdom, could not allow, that both Worlds higher and lower, should be made and preserved for *Rebels*.

But to proceed: 4thly. It was found, that nothing possibly could Exalt and Proclaim the Divine *Sovereignty* and *Love*, more, than for God, notwithstanding of the *Superiour* Original Holiness, and other glo-
rious

rious natural Perfections, to be found in the Angelical Nature, above the Humane; yet for him to express *as great*, and in manifold Respects *a greater Love* and Regard to Man (that is of the Earth) than unto them: Because hereby, in earnest, *Sovereignty*, in its Glory was Elevated to the Highest Degree, proclaiming, as it were from off the Throne, with a loud Voice, in the hearing of the most Glorious Angels and Arch-angels, *Be still, and know that I am God*, who will do in Heaven and in Earth, among Angels and Men, as pleaseth Me. Accordingly, behold it was Resolved, *The Son of God* should not take on him, the *Nature of Angels*, but the *Seed of Abraham*, *Heb. 2. 16.* Which Procedure (as we shall just now hear) paved the Way for a most Glorious Display of the *Divine Love* towards Mankind. And therefore *Reader*, in the Name of this *distinguishing Love*, I cannot but obtest thee to stop and ponder, how much Man owes to *Divine Sovereignty*, in giving him the *Preheminence*, even above the glorious Angels: Whoever then Attack and Reclaim against this High Attribute, surely, it becometh not Man so to do: If the *fallen Angels* will; yet let *fallen Man* be silent; only let him out of the Dust praise and admire such Incomprehensible distinguishing Love, and Grace.

If any should here Object, that this *peculiar Regard* to Mankind, inverting the Order of Creation, in passing by the Angels; the *First-born*, and who originally were the more *Noble* Branches of the Family; seems to afford some Ground for Temptation and Envy, not only to the Fallen, but even to the *Holy Angels* themselves; and so not to be so congruous to the Conduct of Divine Wisdom. It is Answered; It would be Remembred, that 1. Seeing the *Glory* of the *Divine Sovereignty* required it; then *nothing*, with the Creature must

Towards Men; transcend, those, towards Angels. 111
must be put in the Ballance. 2dly. The Freeness and
Greatness of Love, taking its Rise, much from the
Meanness and *Worthlessness* of the Object beloved; The
Choice of *Mean Man* rather than of those *High* and
Noble Spirits, became well the Divine Wisdom; Espe-
cially seeing the Design on foot, was to demonstrate
the *Freedom* and *Height* of the Divine Love. Again
3dly. The *Angels* sinning, in Face of the most *Elevated*
Perfection, Blessedness and Honour, they being Chief
of the Creation of God; and sinning before the very
Throne of Holiness and Majesty itself, and contriving
the Highest Treason, in the very Presence of the
King; And withal committing all this, absolutely in
and from themselves, without any *Extrinsick* Tempter
or Old Serpent, to deceive them, and without any
beautiful forbidden Fruit, pleasant to the Eye, or any
insinuating Concurrence of an Intimate *Eve*: Their
Sin undoubtedly more than Man's (though also ex-
ceeding Great) did call aloud, by reason of these
heinous Aggravations, upon the Divine *Justice*, *Power*
and *Jealousie*, deeply to *Resent* and *Avenge* the same,
2 *Pet.* 2. 4. *Jude* 6. v.

And then as to the last Branch of the *Objection*, to
wit, The giving some *Umbrage* for *Envy* or *Jealousie* to
the Holy Angels, by the singular and peculiar Ex-
pressions of the Divine Love in Christ unto Mankind: It
would be remembred, That the *Elect Holy Angels*, seeing
clearly, that the Glory of the DEITY, in his So-
vereignty and Love, is thereby more advanced, than
by any other Method; And again they remembering,
the *great Things* done for them by this God, as
their Glorious and Munificent *Creator*; He having
exalted them so highly above all others, making them
his Glorious Court, his Ministers of State, his Inti-
mate Favourites, standing always in his Presence,
Luke

Luke 15. 7, 10 verses. But above all, They remembring, how they themselves stand, *intirely* by Sovereignty, it being Sovereign and free Love, that first distinguished and elected them, and next preserved and confirmed them, while their *Fellows* in original Grace and Glory sinned and sunk into the lowest Hell: I say, These things being seen and remembred by the *Elect Angels*, and withal they being perfectly Holy, and desirous above all things of the *Glory* of their God; Behold, in stead of Reclaiming against the extraordinary Procedure of the Divine Love towards Mankind, in the making of Christ *our Emmanuel* or God with us; while not so with them; They are found the very *first Proclaimers* and melodious Praisers, at our Lord's Incarnation, *Luke 2. 13, 14. verses.* Briefly, the first great Note they sang being (*Glory to God in the Highest*) could not faill of making Way with them, for all the other, which were to follow; though not so immediately Interessed in the same.

Accordingly, *the Song* of the *Angels*, together with their affectionate joyful Deportment, at our Lord's Birth, is most remarkable; for *First*, Some *special* One of their Number intimateth the great News unto the Shepherds. *2dly.* This he doth without any Loss of Time, on the *very Day* of our Lord's Birth, while yet lying in his Swadling Clothes in the Manger, *ver. 12.* *3dly.* Intimateth it with the greatest Complacency — *Behold I bring you good Tidings of great Joy*, which shall be to all People, *ver. 10.* *4thly.* Upon the Intimation of the News, instantly there are found a *Multitude* of the Heavenly Host praising God, and saying, *ver. 13. Glory to God in the Highest, and on Earth Peace, Good-will towards Men*, *ver. 14.*

With Respect to all which, it is remarkable, that their first Note is, *Glory to God in the Highest*; clearly

ly intimating, their seeing the *Mystery* of the Incarnation, to be a *grand Mean & Project*, for Exalting highly the *Glory of God*; and thereupon they go on singing sweetly the remaining Notes. In fine, upon the whole it is evident, from the Tenor of Scripture Accounts, concerning the *Angels*, That they are perfectly satisfied, that even we *poor Clay* should along with them, have *their God* to be *our God*, and our Redeemer and Elder Brother to be their *King*, and to be worshipped by them, *Heb. 1. 6.* And that they themselves from Love, to him, are perfectly pleased to become *Ministring Spirits* (*Heb. 1. 14.*) unto the Heirs of Salvation; and at the long Run joyfully to convey us in unto the Palace of the King, *Matth. 25. 31.* Upon all which; who possibly can desire greater Evidences of *full Satisfaction* with the distinguishing Divine Love, towards the Children of Men, in the Incarnation of the Son of God, than what the Elect Holy Angels have given?

The Premises being considered, *the principal Conclusion*, in which we are concerned, and which preserveth the Threed of the present Discourse unbroken, is this,

That the *Divine Wisdom* found, that in order to the Exalting highly the *Glory of the Divine Sovereignty and Love*, it was necessary, that the Display of the Divine Love towards Men should be yet greater, and more Glorious, than what it was with respect to the *Angels*; and that for that End a different Method, containing some singular *extraordinary Evidences* of Love in the Deity, towards Man, must be fallen upon: And accordingly, we find God so loving the *Elect World*, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, *Job. 3. 16. ver.* Which *Mystery*, hath so much of
H astoni-

114 *The Glorious Displays, of the Divine Love,*
astounding Wisdom and Love in it, as setteth the Angels on musing, 1 Pet. 1. 12. v. — Which things the Angels desire to look into. All which being clear, let us survey the Divine Procedure a little further; in order to which, let us consider,

As manifold and great Projects and Operations do well become an Infinite Agent, so Infinite Wisdom must still advance and make Progress in the Gloriousness of its Performances. Accordingly, so it was here; for, with Respect to the *Elect Angels*; Behold great, *Creating, Electing and Confirming Love* towards them. But with Respect unto *Elect Men*; let us behold and admire *Condescending, Self-denying, Bleeding, yea Dying Love*, towards them. The *Elect Angels* may indeed, upon just Ground, begin the Song of the Redeemed, Rev. 1. 5. *Unto him that loved us*: But they must stop there, while the Redeemed of the Lord shall have Ground to proceed, to the wonderful and sweet remaining Notes, — *And washed us from our Sins in his own Blood.*

And may I not here make bold to say, that when the Redeemed of the Lord, shall come to that Note in the Song, *In his own Blood*; and, at the same time, shall have Access to look upon the glorious Redeemer, beholding the Dignity and Glory of the Person who died; Reflecting also upon their own Unworthiness, and withal remembering, that there was not one Drop of that precious Blood, shed for any of the fallen Angels, yea not for the most glorious Arch-angel, about the Throne; That certainly thereupon these two high Notes, *Salvation to our God* — *And unto the Lamb*, Rev. 7. 10. v. Shall be sung with such Elevation and Perfection of Love, mixed with such high Admiration of Sovereignty and Grace in the Divine Choice; as touching and affecting the Redeemed so nearly

Towards Men; transcend, those, towards Angels. 115
nearly & sensibly; that even the melodious Angels (if I may so speak) shall be in a great measure *Over-sung* for a time. Accordingly, we find, *Rev.* 7. 9, 10. *vers.* That the Angels about the Throne, and about the Elders are silent, till this Song is ended, and then *Verses* 11. and 12; as having long pryed (*1 Pet.* 1. 12.) into that great Mystery, and as being fully perswaded of the Gloriousness thereof, and of its great and wonderful Effects, upon the Church; they afterwards, from Zeal to the Glory of God, and from Admiration of the Person of the Redeemer, fall in (though not so immediately Interested) joyning in their hearty Amen; and saying, *Blessing and Glory and Wisdom, and Thanksgiving and Honour, and Power and Might, be unto our God, for ever and ever, v.* 12.

But not to rest in this *general View* of the Greatness of the Divine Love towards Man, let us more particularly Trace the *special extraordinary Expressions* thereof, peculiar to the Elect among Mankind, quite above and beyond any thing done by it, for the *Angels*. And to make all the more distinct, I shall choose to deliver it, by way of *Climax* or Gradation, consisting of so many Steps, in all which the *Divine Love*, displayeth it self *wonderously* towards sinful Dust and Ashes. And not being now to insist upon *Election*, whereby Men were put upon a Level with the Elect Angels, I proceed to declare the several *Degrees*, by which the Divine Love, ascendeth higher and higher, till it come to be a Love, that passeth Knowledge, *Eph.* 3. 19.

The first *remarkable Step* in this glorious Climax, deserving our Consideration, is, *The great and joynt affectionate Concern*, which the whole adorable Trinity in all the Three Persons expressed towards *Man*; and that without evidencing any such deep Concern towards the *Angels*: So that *Man* is never sooner spoke

of, either as to his Creation or Redemption, but presently all the *Great Three* do appear, and joyn Hand to the Work. Accordingly, we find, *Gen. 1. 26.* The *Glorious Trinity*, stepping forth and saying, *Let us make Man after our Image.* And again at *Jordan*, upon our Lord's Publick Entry unto his Mediatory Work; behold a Voice cometh from *the Father*; and *the Holy Ghost* descendeth, *Matth 3. 16, 17. ver.* Whereas, as to the *Angels*, the Scripture mentioneth indeed once, that they are *Elect*, *1 Tim. 5. 21.* But as for the *Holy Trinity's*, displaying either their *Order of Subsistence* or *Operation* at their *Creation* or *Election*, or expressing any such Concern in them, we find nothing recorded; so far as I remember.

Having now heard, of this wonderful Divine joynt Concern; let us more particularly consider its *Actings*; as First, *The Father* from the greatest Love, not only simply electeth Man, but from Love, giveth them to the Son; towards securing their Happiness infallibly unto them, *John 17. 9. v.* Intimating clearly, that these Persons were most precious in his Sight, dearly beloved by him, and therefore they are recommended to the special Redeeming Care of the Son. 2dly. *The Son* joyfully receiveth, delighting in the Gift, even under the Fore-knowledge of the costly and bloody Price of their Redemption, *Prov. 8. 31.* 3dly. They are recommended and given by both over unto the *Holy Ghost*, towards their perfect Sanctification, *John 14. 16, 17. verses.* Upon all which who can but cry out, What manner of Love is this? For, behold *Man*, is spoke of and treated by the Deity, as if he were a Gift fit to enrich and go round amongst the ever Blessed Trinity; or as if he were a satisfying Portion unto them all, *Deut. 32. 9. v.* Again, being once given by the Father to the Son, behold, the Son's Heart is

Towards Men; transcend, those, towards Angels. 117

no more *Above*, but while his Eye is contemplating the Holy Angels about the Throne, his *Delights* are with the Sons of Men below, rejoicing in the habitable Parts of the Earth. Briefly, the Elect Angels are left, upon the Care of the Divine Power, whereas Man is especially recommended to the only begotten and well-beloved Son; The former to the Protection of a Divine Attribute; The latter to the Redemption of a Divine Person. Monstruous Soul! that will not love such a loving God; concerning himself, so deeply by his Son and Spirit, in the Salvation of sinful Man.

The *second Step* in this Gradation; and which is no less remarkable than the former, is, That there was not only an affectionate Giving and Receiving of Man, amongst the Persons of the Adorable Trinity: But there were *solemn Transactions*, issuing in an everlasting and sure Covenant, concluded amongst them, *Zeck. 6. 13. v.* The Substance of which was, That the Son upon Man's Fall, must fully satisfy Divine Justice (as being an essential Divine Perfection, whose Glory must not be lost) for all the Sins of the Elect: To which the Son, most cheerfully consenting, (*Psal. 40. 6, 7, 8, verses.*) The Father engageth by solemn Promise and Oath (these two immutable Securities, *Heb. 6. 18.*) that in and through his Son so satisfying, all given unto him should be Blessed, by the Spirit's applying unto them (through the Conduits of the Means of Grace) the great Salvation, *Isa. 53. 10, 11, 12, verses.* Upon all which, behold now what singular Love, is in this Step also.

The Elect Angels, did indeed cost the Deity, a distinguishing *Elective Decree*; But behold Man is not only Elected, Given & Received among the Divine Persons; But there are *mutual Divine Stipulations, solemn Promises and Oaths*, in the Adorable Trinity, and these

Oath, conceived in the Highest, most Sacred and Obligatory Terms. Sometimes swearing by the *Divine Holiness*, *Psal. 89. 35.* The Glorious Perfection (which failing) the Deity can no more Exist. At other times no less than, I have sworn by *my Self*, *Gen. 22. 16, 17, verses.* Pledging the *Divine Being*, even with, the whole of the Divine Perfections, for the out-making of the Salvation of Elect Men. O *Dust and Ashes*, I pose thee, Did ever God so swear unto the *Angels*? Or did he ever pledge the Divine Essence for their Glory, or Perseverance therein? Be ashamed therefore of thy self, if thou hast not sworn, and devoted back thy self, and thy All to be indeed for the Glory of such a condescending and gracious God in Christ.

The *Third* observable Step in this Gradation is, That the Divine Electing Love continued not only towards *perfect* and standing *Adam*, as in the Case of the Elect Holy *Angels* (for so it did towards them) but behold it continued, as to all its great and gracious Purposes, even towards *fallen* and *sinful Man*: Yea, the Deity was so pregnant with it, that in the Garden, his Love, (even to Ingrate and *Rebellious Man*) was so great, that like the Word burning in *Jeremiab's* Breast of old, *Jer. 20. 9. v.* It behoved quickly to have Vent: And therefore, (*Gen. 3. 14.*) before ever God either in the least Threatned *Adam* or *Eve*, he first most severely Attacketh the *old Enemy*, for what he had done to Man, cursing and degrading the very innocent Creature *the Serpent*, and all its Kind, above all Cattle; with a creeping slow Motion, and base Food all the Days of its Life; and all for its being a *Handle*, in the grand Temptation. The Divine Love and Concern, even in this Particular, deserveth our Remark: For, Man, who by his Sin had Forfeited all, yet even from Regard unto him, one of his fellow Creatures, natural-
ly

Towards Men; transcend, those, towards Angels. 119

ly most beautiful, and sagacious, and at the Time more innocent than himself, yet must be cursed in it self, and all its Kind, all the Days of its Life, for his sake.

But next, what is by far more Remarkable, is, That the Divine Love, as being *Impatient* of the Mischief done to *Man*, instantly without Delay, proclaimeth *War*, against the Old Serpent, in the Name of the *Seed of the Woman*, the Mighty Lion of the Tribe of *Judab*; assuring him at the same Time, that his outmost Enmity and Power should only Reach the *Heel* of the Seed of the Woman: meaning that, he should only wound Christ and his Elect slightly: But as for any Irrecoverable mortal Wound, he should never be able to effectuate the same: Briefly, importing, that the Elect's *Head, Vitals* and *Noble Parts*, requisite to spiritual and eternal Life, should in all Conditions, Militant as well, as Triumphant be altogether above him, *John* 10. 28, 29. *Verses*. And that the great *leading Graces* of saving Faith, sincere Love, and filial Fear, should still remain even after Satan's outmost Effects, against the Weakest of all the Redeemed Company, *Luke* 22. 32. *Jer.* 32. 40.

Whereas, on the Contrary, *The Seed of the Woman* God-Man, should bruise his *Head*: should at his Birth banish him his *Temples*, silence him in his *Oracles*; dispossess him of Humane Bodies: terrifie him with the unexpected Approach of Hell (*Matth.* 8. 29.) and defeat his Temptation, in the Wilderness.

Again should Conquer him upon *Mount-Calvary*, disarming him at once of all his three great Weapons, the Curse of the Law, the Strength of Sin, and Power of Death; and should mock him upon *Mount-Olivet*, by Riding Triumph through his Principality the Air, *Eph.* 2. 2. and dragging him as a Slave at his Chariot Wheels, *Col.* 2. 15. And upon his Ascension, should enable

1001 *The Glorious Displays, of the Divine Love,*
enable a poor *Tent-maker*, to spoil his Conquests over
the *Gentile World*. And moreover declaring that this
Seed of the Woman should in due Time destroy Anti-
christ Satan's *Vice-Roy*; that Man of Sin, and dry up
Euphrates his *Right Hand*: And thereafter bind him-
self, with the great Chain, for a thousand Years, *Rev.*
20. 1, 2. Verses.

And lastly Importing, that when *Gog and Magog*,
(his great and last Effort) are at the Height of their
Power and Pride, that then by our Lord's second
Coming, *Michael* and his *Angels*, shall take the *Dragon*,
and his *Angels*, and sink them into Everlasting Tor-
ments, *Rev. 20. 8, 9, 10. Verses.* and all this to be
done (which is the remarkable Point in the present
Purpose) by the *Seed of the Woman*. Briefly, He is
Man, who is thus to treat and destroy the *Prince* of the
fallen Angels, with all his Host, *John 3. 8.* while the
most glorious Arch-angels in Heaven, are Ministring
Spirits unto Elect Men here below. All which being
considered, Is there not then here a *distinguishing* and
superlative Love even to Astonishment? Surely, If we
shall now ponder, this deep and lasting *Resentment*
with the DEITY of the Old Serpent's malicious In-
fluence upon Man's Sin and Fall; pursuing Man's
Quarrel, even unto the lowest Hell against him; We
cannot but discover the greatest Sympathy and strong-
est Love in the Divine Breast towards poor Man: Yea,
and that in a most desperate Juncture, when we were
lying, cast out in the open Field, polluted in our
Blood, and no Eye to Pity us, *Ezek. 16. 6.* Behold
then it was, that God did not only speak for Man, but
proclaim, a most bloody, irreconcilable lasting War
for our sakes: The glorious Issue of which, shall be
the making his poor Elect, no less than so many *Victo-
rious Kings* unto their God, *Rev. 5. 9, 10. Verses.*

The

Towards Men; transcend, those, towards Angels. 121

The *fourth Step*, by which Sovereign Grace greatly ascendeth in this Gradation is, that the Divine Love, in bringing *Man* to Glory, must be at a *great Charge*, for compleating his Redemption: Whereas the Glory of the *Elect Angels*, cost the DEITY (comparatively,) nothing. A creating and preserving Act of the Divine Power was the *Sum* of the Divine Operations about them. But as to *Man* (he sinning and falling) behold the Extraordinary Charge! For 1. Offended *Justice* must be satisfied in all its Demands: It being the Guardian Attribute of the Divine Law, it must both see the Curse of the broken Law inflicted; and the Precepts perfectly fulfilled; and therefore, whoever will Redeem *Man*, must find *Satisfaction* to all these. 2dly. *Man* by Sin, absolutely corrupted his Nature; by the Abolition of the Image of God, and Introduction of the Image of Satan; There must therefore be much more, than a *preserving Act* of the Divine Power, (as in the Case of the *Elect Angels*) to Restore him. He must be *Created afresh* over again, and that by a Power more Glorious and Almighty than at first: In so far as, the passive Clay at first had not the least Shadow of *Contrariety* in it, unto the Divine Creating Design, whereas behold in the New and second Birth, the greatest *Enmity* and strongest Opposition; *Rom. 8. 7.*

So that the Divine Love hath 1. *Guilty Man* to Ransom at the highest Rate, satisfying the highest Demands of Infinite Justice for him; as if he were an Object *preferable* to all the World; Yea more, as if he were an Object, without whom the DEITY could not be Happy. Astonishing Love! *What is Man, O Lord, that thou art mindful of him, and the Son of Man, that thou visitest him, Psal. 8. 4.* 2dly. The Divine Love, hath *Corrupt Man* to Create a second Time, and that,
not

not out of the Innocent plyable Dust : but must condescend in this second Creation, to go down to the noisom Grave of Sin, and fall to Work in Satan's Shop, where the *moral Stench*, is by far greater, than that of *Lazarus* of old : And further must cry with a far more loud and conquering Voice, Commanding even Light to shine out of Darkness ; yea, Enmity out of Love. *In fine*, he must call *Life* out of *Death*, and *Heaven* out of *Hell*, *Eph. 2. 1.*

Upon the whole, What greater *Respect* could God have put upon *Man*, than thus working Miracle upon Miracle, in order to his Restauration, as if he were a *Necessary Beeing*, or *Hinge* of the Universe, whom the DEITY could not possibly want. The most glorious Angels in Heaven, were but once Created perfect in Holiness and Blessedness ; whereas the Elect in *Adam*, have had a *double Creation*. The Divine Love and Power did at first, indeed Command out of Nothing these Glorious Spirits, the *Angels*, to appear about the Throne ; But as to *Man*, the Divine Love hath brought him first from Earth, and then from Hell ; performing and multiplying Wonders of Wisdom, Power and Mercy, for his sake ; and all to prepare him for Heaven ; *Isai. 35. 5, 6, 7. Verses. Impor-*
tunate, indefatigable, unsearchable Love !

CHAP. VII.

This greater and more Glorious Display of the Divine Love towards Man, than towards the Elect Angels, is further declared by considering and tracing the fourfold

fourfold Dimension, of this Love, insisted upon, by the Apostle, (Eph. 3.18.) even till it issue in a Love, which must be acknowledged to surmount all finite Understanding. The true Import of that fourfold Dimension in its Height and Breadth, Depth and Length opened up. All great and sincere Love, whether Divine or Humane, hath five special Ways of Venting and Expressing it self; As 1. By Way of Strong Desire, longing for Intimate Union, and Communion with its Object. 2dly. By Way of Noble Generosity, in bestowing great Gifts upon them. 3dly. In a Way of Activity and Diligence, doing much to obtain them. 4thly. (Which is Love's highest Elevation) by Way of Suffering; undergoing the greatest of Severities and Trials for their sakes. 5thly. By Way of Great Complacency, resting and rejoicing in the Object beloved, as in the All desired by them. Accordingly all these Five are to be found in the Divine Love, in CHRIST, towards Man; Demonstrating, its Greatness and Excellent Properties: All which being considered; Surely our LORD JESUS CHRIST, as GOD, and as GOD-Man, being both the Fountain and Opener of this great Depth of the Divine Love, must justly be the Desire of all Nations. Monstrous Ingratitude, not to love such a Loving Redeemer.

THese are indeed Glorious Displays of the Divine Love towards Man; which we have already heard in the preceeding Chapter. But behold, this Love must be yet at a higher Elevation; And therefore as the *fifth Step* in this Gradation, Let us next consider

124 *The Glorious Displays, of the Divine Love,*
 sider the *four-fold Dimension* of this Love, to wit, Its
Breadth and *Length*, and *Depth* and *Height*; *Eph.*
3. 18. No finite Mind, I suppose, will undertake to un-
 fold the full Import of this comprehensive Account of
 the Love of God in Christ towards his People: more
 especially, considering, that the Apostle declareth *verse*
19, That it is a Love that passeth Knowledge. I shall
 therefore only say, That I humbly conceive, the prin-
 cipal Scope of the Verse, is, to hold out, That the
 Love of God in Christ to the Elect, hath expressed
 and *extended* it self to the *utmost*; even all possi-
 ble Ways, tending unto the glorifying of God the
 Lover, and the bringing about the most perfect Hap-
 piness unto the Party beloved. This, I take to be
 the most solid Account of the manifold Expressions
 used by the Apostle, for the displaying the Greatness
 of the Divine Love in Christ.

Let us therefore humbly proceed to consider that,
Love whether *Divine* or *Humane*, hath five principal
 Ways of demonstrating its *Greatness* and excellent Pro-
 perties. As 1. By Way of *strong Desire*, longing for
 intimate Union and Communion with the Object be-
 loved. 2dly. By Way of *noble Generosity*, bestowing
 great Gifts, upon them: And 3dly. In a Way of
Activity and Diligence, doing much to obtain them:
 4thly. (Which is Love's highest Elevation) by Way
 of *suffering*; undergoing the greatest of Tryals and
 Severities for their Sake. And 5thly. By Way of great
Complacency, resting & rejoicing in the Object beloved,
 as in the all desired by them. Accordingly,

Let us survey all these five Properties, in Relati-
 on to this Subject. As for the First, *The Love of De-*
sire; Behold such was the vehement Desire of the Di-
 vine Love, towards intimate Union and Communion
 with Man, that long before his Creation, our Lord's
 * Breast

Towards Men; transcend, those, towards Angels. 125

Breast was full of warm and joyful Thoughts upon the very Fore-thoughts of Man's future and approaching Being, *Pro. 8. 31. His Delights were with the Sons of Men*; Yea and that though at the same Time, He equally foreknew the Creation of Angels. Yea more, the Deity would not appoint a *Sabbath* for Divine Contemplation and Complacency, till once Man should be created. Again, so strong is the Desire of the Divine Love towards his Elect amongst Men, That as soon as the set Time, for making *actual* Love unto them, is come: The Holy Ghost from that very Hour, without any further Delay, instantly spoileth the strong Man, taketh Possession of the Heart, bespeaketh them for God, and maketh them Partakers of the Divine Nature, and all this to prepare them, for Union and Communion with Himself in Time and Eternity: And further, alloweth them daylie, fresh Influences of Grace, towards continuing and advancing the foresaid End: And if at any Time, they go a Stray from him, behold by the pleasant Constraint of His Love, and Fear, He bringeth them back again, *Jer. 32. 40. In Sum, He dwelleth in them, and walketh with them, and will never leave them nor forsake them. Lev. 26. 12. Heb. 13. 5. v. And all this, notwithstanding of the Remains of Sin, and manifold daylie Provocations, issuing from the same, Hos. 14. 4, 5, 6. verses: surely then, there is here a Love, strong as Death, which so many Waters cannot quench. It is true, the Holy Angels are honoured to stand by, about the Throne, Zech. 3. 7. But, behold Believers are the Spouse of Christ, and the Temples of the Holy Ghost; And if so, undoubtedly then, there is Ground to cry out, with the Church of Old, ——— And what will ye see in the Shulamite, Song 6. 13. v.*

This intimate spiritual Union and Communion
*
alreadie

126 *The Glorious Displays, of the Divine Love,*
alreadie spoken of, is indeed wonderful ; But behold,
the Divine Love will not rest here ; the Deity will
yet have a *nearer Embrace* ; Yea so intimate, That
nearer is not possible. And therefore, He will not
only long for his People's Creation, dwell and walk
in them, when they are made ; but this Loving God,
will in the *Person* of his Son, become *God man*. A-
stonishing Condescension ! The Deity saw, it was im-
possible, the Humane Nature should become, the Divine ;
considering that, Infinite & finite can neither convert
nor compound ; because the least of *finite Mixture*,
would spoil the infinite Perfection. But behold,
what could not be *one* in *Nature*, He resolveth, shall
be *one* in *Person*. Accordingly, the Son of God, assum-
ed the Humane Nature into a personal Subsistence
with the Divine ; Giving Being unto an *Union* and
Communion, betwixt the two Natures in his own Per-
son, which for its mysterious Manner of Subsistence,
inconceivable Closeness and *Intimacy*, *Eternal Duration*,
and *powerful Efficacy*, upon the whole Members of this
Glorious Head ; who among Angels or Men, can
sufficiently comprehend ?

There be wonderful and extraordinary Scripture
Expressions relative unto this great Mystery ; such
as that, His Name shall be *Immanuel*, God with us,
Isai. 7. 14. And that God hath purchased the Church,
with his *own Blood*, *Acts 20. 28*. Importing, That
God is come as near to us, and we brought as near
God, as possibly can be ; And that the Union is so in-
timate, That the Blood, in the Veins of the *Man*
Christ, was in very Deed, the Blood of a *Divine Person*.
The Humane Nature having the same individual Sub-
sistence with the Divine in the Person of the Son
of God.

And

Towards Men; transcend, those, towards Angels. 127

And as to the *Communion* arising from this Union, Who can unfold that one Sentence, — *That in him dwelleth all the Fulness of the God-head bodily*, Col. 2. 9. Importing that the Humane Nature in Christ, hath not only as much of Grace and Glory, as possibly it can contain, but that (if we may so speak) it lieth so near the Divine Nature, that the whole Fulness of the Deity, is really the Fulness of that Person, who is truly Man; all the essential Divine Perfections being really in him, and their Influence at his Disposal. Upon the whole, it is certain, that the most intimate and full Displays of the Divine Love, Fulness and Glory, unto the Elect Angels, are all but *faint Shadows* of this Union and Communion betwixt the two Natures, in the wonderful Person *God Man*. And hence is it, that this Mystery begetteth a Holy Surprize in them; they comprehend it not, but are exercised in a poring Contemplation upon it, 1 *Pet.* 1. 12. And as they Praised at his Birth, *Luke* 2. 13. so now in Heaven, they are adoring and falling down before Him, who in our Nature, sits upon the Throne, *Rev.* 5. 11, 12, *Verses*.

The second Way of Love's venting it self, to wit, in Point of *generous Bounty*, holds also well here: for behold the *greatest* of Gifts; an infinite God gives over *Himself*, and his *All* unto his chosen People; *I will be your God, and ye shall be my People*, *Jer.* 30. 22. And *I am thy exceeding great Reward*, *Gen.* 15. 1. is the very Tenor of the Promises; So that God cannot go higher; he giving to the very utmost of the *State* of the King: For in the foresaid Promise and Gift, all the Divine Persons, Divine Perfections, Gifts, Graces, Glory, are truly and fully made over unto his People, for Time and Eternity, so far as they can contain and enjoy the same, 1 *Cor.* 3. 21, 22, 23, *Verses*. In all which,

128 *The Glorious Displays, of the Divinn Love,*
which, *Man* is also Exalted highly above the *Angels*. It is true, the Deity hath indeed loved them, and bestowed of his Fulness of Grace and Glory upon them; but considering them to have been the *First-born*, resembling their Glorious Creator, far more than Dust and Clay could do, and that they were the elder Brother, who never had offended their Father: so that what they received, was, as it were, their Patrimony, by Birth-right; whereas with respect to Man, a greater Generosity by far appeareth, in so far as he was the younger Brother, born of the Dust of the Footstool, and the Prodigal Son, who had spent all, and sinned greatly against Heaven, and against his Father, *Luke* 15. 18. so that to restore him, and make him equal with the *Elder*, must surely have a Bounty and Love in it, containing infinite Obligations. Briefly, the *Divine Hand*, of its great Bounty, gave unto the Angels; but behold *the Heart* of him who was God, issued forth its precious Blood unto us, *Joh.* 19. 34. How far then, the *Ascendant* of Love and Grace is on our Side above the Angels, let the World judge, and Eternity at length declare.

The *Third Channel* wherein Love runneth, is that of *Activity*, in Behalf of the Party beloved. And who can sufficiently Trace all the Steps of the Divine Love this Way: For, behold the eternal *Contrivances* and *Preparations* betwixt Jehovah and the Mediator before ever Man had a BEEING, *Prov.* 8. 23. Behold the early Intimation in the Garden, as soon as Man's Condition required the same, *Gen.* 3. 15. Consider also all the frequent Appearances of our Lord in Humane Shape under the Old Testament, to notifie the hidden Mystery of the future Incarnation. Again, let us call to mind the Swearing to *Abraham*, *Isaac* and *Jacob*, with respect unto the promised Seed, and the everlasting Covenant founded

Towards Men; transcend, those, towards Angels. 129

Angels. founded thereon. Behold also the remarkable Appearance in the Bush, for the sake of his Church. And as to the Angel of the Covenant, How did he ? of Old march gloriously before the Church, through the Wilderness, dividing the *Red-sea* and *Jordan* ?

Behold him also punctually observing the very *decreed Moment* of his Incarnation, *Gal. 4. 4.* Spending thirty Years and upwards in the lower World about Salvation Work, Revealing and Explaining the eternal Counsels of Heaven thereanent : And after, having Sealed his Testimony with his Blood ; Let us view him ascending into Heaven ; and there as the Great High Priest and King, *Heb. 6. 20.* Devoting his *Time* and *All* to the Concerns of his People ; keeping up this great World (to the vast Expence of Providence) and that, principally for the sake of his Elect, *1-Cor. 3. 22 :* And withal protracting the Mediatory Kingdom, till the least and last of his Chosen be made Kings and Priests unto their God, *Rev. 5. 9, 10.* Ver. *Astonishing Activity* ? For Earth-worms ; forgetting, as it were, *Himself*, in minding them : Whereas with respect to the *Angels*, he had no such Travel, having never left Heaven, so much as one Minute of Time for their sakes. Let us therefore with Admiration, cry out, with the Spouse, *This is my Beloved, & this is my Friend, O ye Daughters of Jerusalem.* Briefly, he is our Immanuel, God with us ; His wonderful Person, Natures and Offices, are all peculiarly Ours — *Unto us, this Child was born, and this Son was given, Isai. 9. 6.*

The *fourth Evidence* of great Love surpassing all the former, is that of *Suffering* for the Object Beloved. Hence saith the Apostle, *Greater Love than this hath no Man, for a Man to lay down his Life for his Friends, John 15. 13.* Accordingly, it was Decreed from all Eternity, *Act. 2. 23.* That the Son of God,
I should

130 *The Glorious Displays, of the Divine Love,*
should Suffer for his People : And his Sufferings were
such, as are above all finite Conception.

His *Vailing* and overclouding of the Divine Nature
for thirty Years, and upwards : Whereby he that
was *God blessed for ever*, came at length to be so far
mistaken, that he was not only Termed the *Carpent-*
er's Son, and *this Fellow*, but also most blasphemously
lookt upon as *One with Beelzebub*. Which *Self-denyal*,
suppose there had never been more, is above all Hu-
mane Thought or Praise : It being just Ground of
Admiration, that upon this horrid Blasphemy, this
lower World, as the *Scene* of it, was not sunk into
the lowest Hell. Here is indeed great Love, that the
Son of God, would part with his own Glory, rather
than not make Way for procuring ours. But this is not
all : The *Divine Love* will yet ascend higher, and
therefore, let us next behold the Son of God, in our
Nature, not only actually *dying* for his People, but in
his Death, undergoing all the *Agonizing Powers* of
GOD, *Devils* and *Men*. Briefly, Our Lord from Love,
became the Elect's Surety, having all their Iniquities,
from the greatest to the least imputed unto him, *Isai.*
53. 6. Upon which,

The Divine offended *Justice* being *Infinite* could for-
give him nothing, yea not so much as the least Mite :
Otherwise it should no more be infinite and perfect
Justice. Again this infinite Justice being incensed,
the Divine *Power* must necessarily punish accordingly.
The Divine Sword must now *awake* ; *Zeck.* 13. 7. It
having been comparatively asleep in all its severest
Judgments till now. — *And who knows the Power of*
his Wrath ? *Psal.* 90. 11.

Again *Satan* knowing well, that this would be the
last Time, in which he should ever have Access to
draw a Stroke, immediately at the Person of this *Lion*
of

Towards Men; transcend, those, towards Angels. 131
of the Tribe of Judah; Undoubtedly he did his utmost
to make the Bruise of the Heel reach and affect the
Head, as much as was possible. Accordingly, our Lord
told his Disciples, some little Time before his Suffer-
ings, that the Prince of this World cometh, *John* 14. 30.
g. d. I know, he is now mustering his Enmity, Subti-
lity, Malice and Power, to make his last and
great Effort against me. What these terrible Assaults
and Temptations were, by which (along with the
Weight of Divine Wrath) our Lord's Spirit, notwith-
standing of the Hypostatical Union, became sorrowful
even unto Death? (*Matth.* 26. 38.) We know not;
but certainly, it is a most strange and weighty Expres-
sion of the Apostle's, *Heb.* 5. 7. That in the Days of
his Flesh, When he had offered up Prayers and Supplica-
tions, with strong Crying and Tears unto him, that was
able to save him from Death; he was heard, in that
which he feared; That this Fear was absolutely free of
Sin, is infallibly certain, considering the Hypostatical
Union, which rendered Sin absolutely impossible unto
the Humane Nature: But still it is equally certain,
that he feared, and that he sent up strong Cries with
Tears, repeating his Supplications.

What possibly, could so deeply affect the Person
GOD-Man, and bring him so very low, by whom
(*Col.* 1. 17.) all things consist; Who can fully un-
derstand? Surely, nothing less, than an *Inconceivable*
Combination of the Divine Wrath, in its highest Eleva-
tion, and of the Diabolical Enmity in its most deep and
malicious Temptations, and of Humane Rage, in its
most Agonizing Executions, hath all at once met upon
him, bruising him, and pouring out his Soul unto Death,
Isai. 53. 10, 12. Verses. And if the Furnace, did not
burn for ever, it was seven Times the more heated.
And that it dyed so quickly out, was no ways owing

132 *The Glorious Displays, of the Divine Love,*
unto any Alleviation allowed by Divine Justice ; but
intirely because of the great *Dignity* and *Ability* of the
Person suffering, which did fully Repair, all the Dis-
honour done to the DEITY, by his People's Sins.
Briefly, He being in Person, as truly *God* who suffered,
as what he was *God*, whose Law was broken ; His Suf-
ferings, could not fail of making a full Recompence and
compleat Satisfaction. For, if the Wound was *Divine*,
the Balm was *the Blood of God*, *Acts* 20. 28.

But now, that we may find out the *Greatness* of
the Divine Love in all these Sufferings for Man, let us
consider, that all voluntary Suffering among Men, for
the sake of another, hath Self-denyal in it, and accord-
ing to the Degree of the Suffering, such is the
Degree of the Self-denyal ; And again in so far, as any
Person doth truly deny himself for the sake of another,
in so far doth he proclaim a greater Love, to that Per-
son, than to himself ; especially where the Party can
make no Return. And if it be so, who can then make
the Calcul or true Amount of the Divine Love. Briefly,
Did the Son of God leave the Father's Bosom, and
become of no Reputation ; Suffer the Hidings of his
Father's Countenance ? And was he plung'd into the
Ocean of Divine Wrath, with all its terrible Billows ?
And all this for Sinful Rebellious Dust, capable of
making no Return of their own : Who then among
Men, will undertake fully to declare the *Love of God*
in Christ, unto his Chosen People ; They surely pre-
sume, that would offer to comprehend it.

And now, if on this Head, The Divine Love to
Angels and Men should be compared, behold how
much the *Scale* turns unto our Side : The Angels are
indeed favoured with the Discoveries of the Divine
Glory, upon which they Praise him ; But it was never
veiled so much, as one Hour for their sakes. Whereas
for

Towards Men; transcend, those, towards Angels. 133

for us, our Lord, though the Brightness of his Father's Glory, yet became a *Worm* (*Psal. 22. 6.*) and no Man; a Reproach of Men, and the Contempt of the People. *All Ranks* disowned him, and in the Day of his greatest Distress, hid their Faces from him: not only *Herod* and *Pilate*, but yea, *Peter* and *Judas* agreed for a Time together; So that *Away with him*, and ——— *I know not the Man* were, the joint-voice of Enemies and Friends: Again, the *Angels* were, its true, the Holy Workmanship of the DEITY's Hands, but were never (with us) washen in the Blood of the Son of God: And therefore,

Here, indeed is the main *distinguishing Piece* of the Divine Love, betwixt Elect Angels and Men; For what finite Mind can make the just Estimate of this *Precious Blood*, one Drop of which (considering the Hypostatical Union, making it the Blood of God) must evidently be Preferable to the whole Creation, besides. For, suppose, all the *Angels* in Heaven, and *Men* upon Earth, and the *Fowls* of the Mountains, and the *Flocks* of a thousand Hills, had been all at once sacrificed, and as an Altar, the *whole Universe* had been set on Flame: Yet as all this would still have been, but a *finite Sacrifice*, bearing no Proportion to the infinite Offence done to the DEITY, and so could never have Reconciled *one Sinner*, nor have expiated so much as *one Sin*; So its, evident, that the smallest Drop of this *Precious Blood* (it being the Blood of an infinite Person) was really of more Value than the whole World: Yea more meritorious and efficacious to Salvation, than if *ten thousand Worlds*, with all their Fulness had been at once sacrificed.

Accordingly we find, that all *possible Sacrifice and Offering*, which the World could bring unto the DEITY, were of no Value towards this grand Design; And

184 *The Glorious Display, of the Divine Love,*

And that thereupon, *our Lord* steps in, declaring that seeing; Sacrifice and Offering God did not desire, that then he himself would come, *Psal. 40. 6, 7. Verses.* The Sum of all is, that the shedding of this Blood, was the piercing the Heart (*John 19. 34.*) of an infinite Person, which in the strictest Justice, must be full *Reparation* of any Offence done to infinite Majesty or Honour. The Offence only reaching the Name of the DEITY, *Joh 35. 6.* Whereas the Satisfaction reach'd the very Soul and Life of the Redeemer, *Act. 3. 15.*

10 And finally, such was Christ's Love to Elect Men, that while the *Angels* were expressing their Love in Comforting him, *Luke 22. 43.* Behold he is spending both his own and their's, in *wrestling, bleeding and dying* for *Rebellious Us* : Surely, the greatest Truth that ever was preached in Mock — *Behold a Friend of Publicans and Sinners*, *Matth. 11. 19.* Upon the whole, Can any Humane Soul read, and not love him; Can we see such Bleeding Love, and remember the Preciousness of the same, and reflect, that it was for Enemies; and yet our Hearts not yield and melt before it. If so, it is impossible but we must be reading overly, and as yet without the Gospel Ear. I beseech thee therefore, *Reader*, in the Bowels of a Crucified Christ, that thou take Care, this Part of the Gospel be not hid unto thee, and that its Soul constraining Power be not to thee a strange thing, for if it continue so to be, thou art infallibly Lost, *2 Cor. 4. 3.* Briefly, The dying Love of Christ, attracteth and constraineth every Soul in Time to a Holy Faith, Love and Obedience, whom it is resolved, should enjoy its pleasant Streams through Eternity, *John 12. 32. 2 Cor. 5. 14.*

The fifth and last Expression of Love, is, That of
Comple

Towards Man; transcend, those, towards Angels. 135

Complacency in Enjoyment. And of this there be several great Evidences, in the Divine Love towards Man: As *First*, The high affectionate Titles given by Christ, unto his People, even in their imperfect and unlovely State: such as, calling them, *His Spouse*, *His Brethren*, *His Love*, *His fair one*, *His peculiar People*, a *chosen Generation*, and *royal Priesthood*; Yea He carrieth these Titles so far, as to term them *His Jewels*; *Mal. 3. 17.* To be treasured up by Him, in the Day of the Lord, as the great *Product* of Creation and Redemption Work, in which He is to rejoyce through Eternity. Upon all which, considering, That the *God of Truth*, can noways dissemble nor multiply vain Words, How great then must this Complacency in His People be. Again *adly*. His promising and allowing a constant, special and *gracious Presence* upon His People (even while in their imperfect, sinful State and Condition); unquestionably speaketh out great Satisfaction in them: These are certainly strange Words, *Song 4. 6.* (especially considering the engaging Hallelujahs of the Angels, and the Redeemed about the Throne) — *Until the Day break, and the Shadows fly away, I will get me to the Mountain of Myrrhe, and to the Hill of Frankincense.* And if I should here add our Lord's most *vehement Wish* and *longing Cry* by His Spirit, *Rev. 22. 20 v.* for the quick dispelling of all interveening Shadows, betwixt and the Appearance of that Glorious Day; we must surely see the greatest Delight to be with our Lord in his People.

Again *Thirdly*. His coming *personally* a second Time, to gather all His Elect together, meeting them in the Air, and with Joy on every Side; leading them into the Palace of the King, in Order unto His spending Eternity with them, in a mutual giving and receiving of *Loves*, argueth surely a Complacency above

136 *The Glorious Displays, of the Divine Love,*
our present Conception. Briefly the Mediatory Kingdom being to be delivered up by Christ to the Father, (1 Cor. 15. 24.) upon the Elects Entry into Glory, is *interpretatively* no less, than if God should say, *now*, farewell to all the *intervening* preparatory and perfecting Dispensations of Providence; For I have now got *my* Portion of all my Labour; And have now obtain'd my great and *last* End. My People are now brought Home; I have proclaimed my abundant Goodness, unto them in Time, and they are now to proclaim the Praise thereof through Eternity. They are all now made perfect in *one*, Job. 17. 13. As I am in my Son, and my Son in me; they are now *one* in us. In Fine, There is now, perfect Conformity in Nature amongst us all, making Way, for *immediate perfect Communion* through Eternity, John 17. 21, 22, 24 verses. Astonishing Complacency! Shall *Dust* and *Ashes* be the Deity's Eternal Portion and Rest?

And if now, we consider the whole preceeding Actings of this Love, as proceeding from a Deity perfectly blessed in Himself, absolutely independent of Man, and done to a dependent, undeserving and Hell deserving Creature; And who after all, is incapable of making any Return of real Addition, to the Glory or Blessedness of the Party loving; We cannot but acknowledge, That here is the *purest, greatest* and most *incomprehensible* Love, that ever the World did, or possibly can ever hear of again.

And thus now, we have heard the wonderful and gracious *Climax* of the Divine Love towards Man; whereby, how much the Advantage is *our's* above the *Angels*, they must be more than Blind that see not. So that were old *Jacob* living now under the Gospel, he could not but clearly see, That the Glorious Ladder, which he saw of old, Gen. 28. 12. reaching from Heaven to Earth, was indeed erected *more* for Himself, and His

*

Spiritual

Towards Men ; transcend, those, towards Angels. 137
spiritual Seed, than for the *Angels*, which ascended and descended thereupon : As is evident from the 13 and 14 verses.

And therefore upon the whole, considering how much, the Premises make it evident, That our Lord *Jesus Christ*, hath remembered us in our low Condition, and how illustriously, the Love of Christ hath displayed it self towards Mankind : It were certainly most unaccountable to close this Subject, until a Word should be spoken towards the causing our Lord's Glorious Name to be remembered through all Generations, *Psal. 45. 17.*

In Order to which, Let us First more generally consider him as *the Person*, whose Glorious Excellencies, are so great, That God Himself, testified and prophesied of Old concerning Him, That He should be———*The Desire of all Nations, Hag. 2. 7.* Importing, That no sooner should the Eyes of the Elect World be savingly opened towards discerning this extraordinary Person, but they should thereupon, all jointly with one Heart and Voice proclaim Him ; the most glorious, excellent and desirable Portion in Heaven or in Earth.

And that our Lord, thus truly deserveth to be *the Desire of all Nations*, and to become the Object of the *superlative Esteem, Desire, Delight and Obedience* of the Rational Humane Soul ; cannot, but most evidently appear, whatever Way we consider Him : For He, being like the *Sun*, always Glorious, under all Aspects and different Situations whatsoever : So whether we consider Him, in the *Glorious Perfections* of His Person, or in the great Fulness and Suitableness of His *Mediatorial Relations and Performances* : We shall surely find that a greater than *Solomon* is here.

As for his *Person*, considering Him as *God-man*,
who

The Glorious Displays, of the Divine Love,
 who can sufficiently describe; either the Glory or the
 Wonderfulness thereof? For, He being none less
 than the great God, Tit. 2. 13. Who will undertake
 to declare what is His Name? However certain it
 is, That, being God, all the most Glorious *Perfections,*
Claims and *Prerogatives* of the Deity must appertain
 unto Him: As also He must be the Glorious first
 Cause and Fountain of all Being, Perfection and
 Blessedness, among the whole Creation; So that the
 whole of created Excellencies and Perfections to be
 found in Heaven or in Earth, amongst Angels or Men,
 the Animate or Inanimate Creation, are all but *Streams*
 out of His Fulness. Accordingly we are plainly told,
 That by *Him* the Worlds were made, Heb. 1. 2. And
 if so, can the Soul of any Rational Reader, seriously
 reflect upon this Divine Fulness, and with all remem-
 ber, That it is with the Person God-man, who is of-
 fering Himself, and His all freely unto us in the Gos-
 pel; And thereupon, not cry out, That He is *alto-*
gether lovely, and justly deserveth to become the Desire
 of all Nations. Or canst thou forbear looking off
 Book a litle, and saying from thy Soul unto Him, Psal.
 73. 25. *Whom have I in Heaven but Thee; And there*
is none upon Earth, I desire beside Thee. In Fine, I
 pose thy Reason, whether or not, this great Worlds
 Glorious Creator, must not be a noble all-sufficient Por-
 tion, unto one finite Humane Soul: And yet our
 Lord Jesus Christ so much despised, by Thousands of
 the Children of Men, is *this very Person*: by whom
 in the Beginning all Things were made, and by whom
 (since that Time) they have all consisted, John 1. 3.
 Col. 1. 17.

Again, if we shall turn from His *Fulness*, and but
 ponder a litle the *Wonderfulness* of His Person, upon
 the Account of the Hypostatical Union, as being both,
 *

truly

Towards Men; transcend, these, towards Angels. 139

truly God and truly Man, and that in one and the same Person; I say, in that Respect; What finite Mind is it, That can find out adequate Expressions, for unfolding the manifold Wonders, implied in that extraordinary Union? For *First*, should we speak of the great Depth of Wisdom appearing, in the Contrivance of this Glorious Union, Then we cannot but see the Treasures of Wisdom to be here. For, when the Cry came to Heaven, that Man had sinned, behold the *Divine Justice* proclaimed next, That sinning Man must be infallibly destroyed: At the Intimation of which, *electing Love*, could not but stand astonished. Again the Offence being *Infinite*, the whole of finite Angels and Men, could never repair the *Divine Honour and Glory*, so as to pacify an offended Deity.

Upon all which, there was (as it were for a Time) deep Silence in Heaven, *Awe* among the Angels above, *Egyptian Darkness* and *Horror* in *Paradise* here below; *Satan* triumphing, Man despairing, *Justice* brandishing the flaming Sword, and the *electing Decree* musing upon its seeming Cancellation: Till all of a sudden, the infinite *Divine Mind* broke out, and proclaimed, *the great Mystery*; of God manifested in the Flesh. Upon which, there was instantly found, an *Equal* unto the offended Deity, perfectly capable by obeying and suffering, to Satisfy *Divine Justice*, and thereby fully to open the great *Depth and Fountain* of *electing Love*, in Order to its issuing forth, in all its blessed Purposes and Streams towards the redeemed of the Lord. And thus, God hath blessed his People with all spiritual Blessings in heavenly Places in Christ, *Eph. 1. 3.* Upon all which, I cannot but obtest the Reader, as in the Sight of God, to ponder a little this wonderful Union, in our Glorious Immanuel; and thereupon, cordially to acknowledge

140 *The Glorious Displays, of the Divine Love,*
ledge and cry out with the Apostle——*Christ the*
Power and Wisdom of God, 1 Cor. 1. 24.

Again *Secondly*, should we speak of the astonishing *Condescension* in it; who is it that can declare it? The great God assuming Dust into a personal Union with Himself, and allowing Himself to be termed *the Man* Christ Jesus; who yet in Person, is none less than the great God, *1 Tim. 2. 5.* Who possibly can reflect on these Things, and not acknowledge, That beyond all Controversie, there is a *Condescension* in them, which justly requireth an Eternity to admire.

But again *Thirdly*, above all, if we consider the great and manifold *Designs* of Love towards Men, which this Union was pregnant with, We shall certainly find most just Ground to say Amen, unto *Isaiahs* Description of our Lord of Old, to wit, That *His Name* is *Wonderful*, *Isai. 9. 6.* For, behold how manifold Wonders are implied here: God becoming *Man*, That *He* might die on Earth for *Man*; And doing this, that so thereupon *He* might next interceed for *Man* in Heaven: And again becoming *Man*, that *He* might (so to speak) thereby qualifie and proportion the Divine Majesty, Fulness and Glory, for a nearer and fuller Approach unto the finite Powers and Capacities of the Humane Souls of his People. And lastly, That by continuing and appearing in *our Nature* for ever in Heaven, amongst the redeemed Company. *He* might thereby assure them of the Eternity of his Love, and consequently of the Everlastingness of their *Glory and Happiness*. I say, considering all these *Designs* complexly; It certainly must be owned, That the Love of Christ, in becoming *God-man*, is a Love containing some Wonders in it, which will infallibly transcend all possible Comprehension, Praise
and

Towards Men; transcend, those, towards Angels. 141
and Admiration, even of the Souls of just Men made perfect. And hence it is, that the Song of that blessed Company, shall still be *New*, Rev. 5. 9. v. And indeed no Wonder, for even the most *Elevated Admiration* of the most perfected Soul about the Throne, (though the highest Act of the rational praising Soul) yet still being but *finite*, can never bear full Proportion, unto the *infinite* Wisdom, Condescension and Love, which appear so conspicuously, in this glorious and wonderful Hypostatical Union.

And therefore upon the whole, who can refuse, but a *God* thus becoming *Man*, and that to render himself capable of dying for and glorifying rebellious *Man*; must certainly found the highest and best *Claim*, of all others in the World, unto the *Hearts* of the Children of Men. And therefore, had we but the Gratitude; which becometh the Rational Humane Nature, there would certainly be a *Holy Emulation*, amongst the Children of Men (to the utmost of their Power) to return to our Lord a full Equivalent of ardent Love, and zealous Obedience, as a Recompence for all the *enraged Enmity* and *obstinate Rebellion*, he is trysted with from the apostate, rejected and desperate Angels.

In short, whatever Qualifications are necessary, towards the rendring *our Saviour* altogether Lovely unto the Children of Men, behold they are all to be found eminently with him. For *First*, If all the Blessings of Divine Electing Love be sealed up and restrained by offended Justice (as hath been already cleared) there is with him, a *perfect Satisfaction*. And *2dly*. If even after, Justice is satisfied, and this sealed Fountain of Electing Love is broke open, there still remain great *inherent Obstacles* of strong Plagues and Corruptions, in the Way of Sinners Conversion and compleat Redemption; Let us next behold, *Almighty* Glorious
Per-

140 *The Glorious Displays, of the Divine Love,*
Perfections, with our Lord, for triumphing over all
such Opposition in his Way.

To clear all which, let us consider, that our Glorious Redeemer, being truly God, and thereupon a Person of *infinite Dignity*, his *passive* Obedience, could not possibly fail of repairing fully any Honour which God lost, by the Elects Sin. And on the other Hand, his perfect *active* Obedience (considering the Greatness of the Person thus obeying) cannot possibly fail of Honouring God as much, as what the whole perfect Obedience of all the finite Elect could ever have done: So that it is evident, there must certainly be in the Obedience of this wonderful Person God-Man, both a compleat Satisfaction, unto offended Divine Justice; and also, a compleat and most perfect Righteousness, for rendring the Persons and Performances, of all believing penitent Sinners, perfectly acceptable unto God, and towards the Intituling them unto eternal Life; so that every true Believer hath solid Ground, to say with the Church of Old — *Surely in the Lord have I Righteousness and Strength, Isa. 45. 24.* Again our Lord being truly God-Man, and thereupon the Fulness of the God-head dwelling in him bodily, from hence ariseth a *Glorious All-sufficiency* for the whole great Acts and Performances, of his Mediatorial Offices. For being the God, who at first *Created* the Soul, in all its Faculties and Powers, together with its perfect Knowledge of God, perfect Love and Conformity unto Him; and all this out of meer nothing; what possible Obstacle can stand in his Way, in the carrying on the Conversion and Edification of his Elect. Briefly, the highest Power, with Satan or Sin, being all but *finite* and *limited*, and always subjected unto the *Almighty Arm*; it is thereupon evident, that in the Day of his converting and sanctifying Power, the grossest
Atheism,

Towa
Atheis
be fou
Men, r
and fl
Influe
All-wi
Grace
our p
finally
lemn
and la
Grou
Christ
tion,
A
Exce
Christ
Perfo
appo
Grea
the
Subs
etern
of A
Song
all,
if th
and
bia
riou
the
tha,

Towards Men; transcend, those, towards Angels. 143
Atheism, Ignorance, Enmity and Unbelief which shall ever
be found among any of the Hearts of the Children of
Men, must give Way unto him, and his Grace; hastening
and flying before the subduing, conquering & irresistible
Influence of the same, *Psal. 110. 3. v.* In fine, he is the
All-wise God for our Instruction, and the God of *all*
Grace for our Sanctification, and the *Almighty God* for
our perfect Victory and compleat Redemption. And
finally the *Supream* and most high God towards our so-
lemn Justification and publick Acquittance at the great
and last Day; so that the Apostle had the most solid
Grounds, to proclaim unto the World, that this
Christ would certainly become unto all his People,
—— *Wisdom, Righteousness, Sanctification and Redemp-*
tion, 1 Cor. 1. 30.

And therefore, to conclude all, *What a Glorious,*
Excellent and Wonderful Person must our Lord Jesus
Christ be? Who is the express Image of his Father's
Person, the Brightness of his Father's Glory, and the
appointed Heir of all things: The glorious World's
Creator; the lapsed World's *Redeemer* and Restorer;
the great *Foundation* of all the Divine Counsels, and
Substance of all Divine Revelations. Briefly, the Deity's
eternal Delight, the *Glory* of Heaven, the *Admiration*
of Angels, and the great *Subject* of the new and eternal
Song of the Redeemed: And in fine, who, is God over
all, blessed for ever, Amen. And therefore no wonder,
if the Apostle of Old did annex such a grave, solemn
and awful Conclusion in his Epistle unto the *Corin-*
thians, against all Despisers and Opposers, of this glo-
rious Lord, & gracious Redeemer; as positively to say,
—— *If any Man (of what Quality so ever) love not*
the Lord Jesus Christ, let him be Anathema, Marana-
tha, 1 Cor. 16. 22. v.

CHAP.

CHAP. VIII.

The eternal Scheme of Predestination relative to Angels and Men, being perfected in the Divine Councils; its Accomplishment in Time, cannot possibly fail. Because, 1. Of the essential Infallibility of the Divine Mind; And 2dly. Because of the Immutability of the Divine Will. In fulfilling the several Parts of the foresaid Scheme, the Glorious Perfections of Infinite Wisdom, spotless Holiness, perfect Righteousness, inexorable Justice, incomprehensible Love, and Bowels of Mercy, do all wonderfully Conspire, and mutually Embrace one another. The Creation of Angels and Men, is scarce well over, till the Wheels of Providence move a pace towards the Performance of the Eternal Decrees. A Depth of Wisdom shineth therein, even while the Original Design of the Angelical and Humane Creation seemed to be Inverted. The principal Means for accomplishing the foresaid Glorious Complex Scheme are Eight in Number. All discoursed in their true natural Method; secundum rem gestam, Or according to the very Order of Time, in which an All-wise Providence brought them about. The First is, the standing of the Elect Angels, while all the rest sinned and fell. The Second is, God's glorifying accordingly, Sovereign Love and Glorious Justice; upon the foresaid standing and sinning Angels. Some Difficulties, relative to the Angelical Apostacy, considered and cleared; together with the Nature, and heinous Aggravations of their Rebellion. In the midst of all which, let us accurately remark and behold the perfect Innocence of the Eternal, Divine, Latent, Distinguishing Decree; it being absolutely unknown unto them. Their Hell is according

The Eternal Scheme begins to be accomplished. 145
to their Nature, Spiritual; containing the Morality
of the old literal Curse, pronounced upon the natural
Serpent, in the Garden. This old Serpent, now turn-
eth a Hellish, endless Circle betwixt Enmity and
Impotency, enraged Blasphemies, and the fresh repeat-
ed Strokes of incensed Vengeance. The Elect Angels
upon their standing, are confirmed by Almighty Grace,
and the immutable Divine Decree. Their Enjoyment
of the Deity, must be great, in Proportion to their
enlarged Capacities and Powers. And thereupon their
Praises of Sovereign Distinguishing Love, must be
exceeding high. It is wonderful, how quickly the
whole Angelical Part of the Eternal Scheme is ful-
filled.

HAVING now seen the eternal Divine Scheme, re-
lative to Angels and Men, most wisely and va-
riously disposing both, to the Glory of the Divine
Sovereignty, Justice and Mercy, and thereby laying
the Jest of the whole Procedure of Divine Providence,
towards both, in Time and Eternity: We may next
assure our selves that the Event will infallibly accord-
ingly hold. For the Divine Mind being Infallible, and
the Divine Will Immutable, there is therefore an ab-
solute Necessity of Event, with respect unto the Ac-
complishment of all decreed; yea and that even unto
the least Jot or Title; accordingly we are told, the
Counsel of the Lord standeth for ever, and the Thoughts
of his Heart to all Generations, Psal. 33. 11. And
seeing nothing marred the Creating Decree, in ac-
complishing of which, the Divine Mind and Will, had
all Angels and Men to contrive and call out of Nothing;
far less is it possible, that any thing can Let or hinder
the Disposing Decree, wherein an All-wise and Almighty
God hath the Creature only to Influence and Over-

rule, but not to make again out of nothing. The Potter that can make the Clay, and give Being unto it; may certainly far more easily Form and Impress it.

The *Scheme* being now in Point of *Contrivance* perfected; what we can conceive, falls in next under the Divine Thought, must be, how, *actually* to accomplish all its Parts, and in accomplishing them, how to act so congruously to the infinite *Purity* and *Holiness*; as there may not be, on the one Hand, the least Umbrage with the Deity, of being either the *Author* of Sin, or of dealing injuriously with such *Noble* Creatures, as what Angels and Men are, in his bringing about, the Glory of his *Sovereignty* and *Justice*: And so, as on the other Hand, there may not be the least *Neglect* of Glorious Justice, in exalting the Riches of Love and *Mercy*.

Accordingly let us proceed to consider the *wonderful Procedure* of the Divine Providence, most wisely and gradually accomplishing the several Parts of the foresaid Eternal Complex Contrivance: And we shall at once clearly behold infinite *Wisdom*, spotless *Holiness*, perfect *Righteousness*, inexorable *Justice*, incomprehensible *Love*, and Bowels of *Mercy*, all Embracing and mutually Kissing one another; and all agreeing that the Glory of the whole should be consulted. So that, here it is indeed, where that remarkable Scripture is accomplished, *Psal. 85. 10, 11, verses. Mercy and Truth are met together: Righteousness and Peace have Kissed each other: Truth shall spring out of the Earth, and Righteousness shall look down from Heaven.* Briefly, It is impossible, that any one essential Perfection in the Deity, can neglect or over-reach another. The Divine Nature being absolutely free of all Composition, must certainly much more be free of all Contrariety or Opposition. For seeing *quicquid est in Deo sit ipse Deus*, every

is, of a sudden, wonderfully accomplished. 147

every thing in God being God himself, it is impossible, he can neglect or obscure the Glory of any of his Divine Perfections, but must take Care of them all. It is only to *Us*, but not to God, that one Attribute seemeth more *Dear* unto him than another: *Mercy* indeed, unto his own *Israel*, is above all his other Works, but so is *Justice* also, in its *Turn*, when meeting with *Pharaoh* and the *Egyptians*.

These *Truths* being premised, and evidently certain; nothing now remains but that we should observe how quickly (but withal most orderly) the *Wheels* of Providence, now move towards the Performance of the manifold Purposes, contained in the foresaid Eternal Scheme.

Accordingly *Angels and Man*, being created both of them *mutable* and *fallible*, they both actually Sin and Fall: *some* of the former: the *Head*, and in him the whole Race of the latter. *Wonderful Dispensation*; so sudden and astonishing a Change! The principal *Heads* of the whole Creation: The one created the first Day, and the other the sixth; and both of them Sinning and Falling, (for any thing notour to us) before ever the *second Sabbath* cometh to pass. *Monstrous Ingratitude*! Allowing the Glorious Creator but *one Sabbath*, to Contemplate and Rejoyce over all his Works as very good; and so far as in them lay, disappointing him of all the designed Glory from the Creation. Briefly, where was now the *All-wise* and *Almighty* God?

Here was indeed, it must be owned, great *Confusion* and *Disorder*; the Creation unhinged, yea God seemingly dethroned: But behold, in all this, no *Surprize* in the least unto the Deity, no, not at all; He is still on the *Throne*, and the Divine Wisdom, only displaying it self *more Gloriously* than ever. To clear

Order and Glory of the Creation, had now appeared both to Angels and Men, and had spoke forth the great Perfections of their *Author*; but behold a *more glorious Model* and Dispensation was from Eternity contrived; and therefore the first Model, must but *just appear* on the Scene, and then in the Depth of Wisdom, instantly give Way unto One by far more worthy, both of the *Persons* and *Perfections* of the Deity. For understanding of all which, the more perfectly, let us consider, that,

The *Divine Wisdom, Power and Goodness*, had indeed acted their part gloriously, in the six Days Works in a *Creating Way*, calling a great World out of nothing; but as yet, they had noways appeared in a *Conquering and Triumphant* manner, as trampling upon the greatest Powers and Difficulties. The *Divine Wisdom*, had indeed made the old Serpent naturally most Wise, but had not yet *Out-witted* him, turning the Canon upon him, in his Conquest over the Woman, *Gen. 3. 15.* The *Divine Power* had indeed made him Strong, but had not yet made him to Tremble, *Jam. 2. 19.* The *Divine Justice* had Threatned Sin, but had not yet *digged Tophet*, nor bound the Rebels with Chains. The *Divine Goodness* had indeed bestowed the Image of God, upon innocent Man, but as yet had not from Love become Man, and that upon Design to make the Son of God capable of dying for rebellious Man. Briefly, before the Fall, the Deity sat only on the Throne, by harmonious Consent, beholding the Obedience of a regular submissive Creation, whereas now upon Rebellion appearing in Heaven and in Earth, he sits by *Glorious Conquest*, over-topping the greatest Opposition. The *Maker* of Heaven and Earth, was, before the Fall, the highest Inscription to be found written over the Gate; whereas now, since the Fall, the Lord

of

is, of a sudden, wonderfully accomplished. 149
of Lords, and King of Kings, is to be found written
upon his Vesture, *Rev. 19. 16.*

In fine, all the Parts of the *whole Scene* erected at
first by Creation, were but *temporal* and *mutable*, sub-
ject to Change; which bearing no Proportion unto an
Eternal *Unchangeable Deity*; Wisdom required the
Scene should be permitted quickly to change, and gra-
dually vanish away; that so Way might be paved, for
a far more Glorious, *Eternal, Immutable State* both of
Persons and Things; and therefore *Angels* and *Men*,
are not only to be immortal, but must also be made In-
fallible and Immutable, and in Proportion unto them,
a *New Heavens* and a *New Earth* (no more to be spoiled
by Sin) must be reared up, never to go down any
more, *Rev. 21. 1. v.* Upon the whole, let us believe
it; that in the *Divine Permission* of Man's Sin, there
hath been a *Depth* of Wisdom: a Greater and Wiser,
than either proud and *subtile Lucifer*, or *aspiring Adam*
was here. So that, *Where art thou, and what hast*
thou done? (*Gen. 3. 9, 11, & 13.*) were not the Que-
stions of a *surprized*, but of a well advised and *deter-*
mined Deity: And hence the Intimation of the great
Project of Redemption, was so ready at hand, as having
been of Eternal Contrivance. But now,

To return to the *Line* of the Discourse, to wit,
the Tracing the whole gradual Steps of the wise and
wonderful Procedure of the Divine Providence, as
accomplishing in Time, the unalterable Measures
which were laid down from Eternity, relative to An-
gels and Men. It will be necessary to survey these
Seven or Eight extraordinary and remearable Events,
brought about in the Course of Time; whereby the
whole *Divine Projects*, relative unto the fixed and im-
mutable State and Condition of Angels & Men, through
all Eternity, are not only exactly fulfilled; but in

the manner of their Accomplishment, so much of deep *Wisdom*, untainted *Holiness*, and *Sovereign Influence* appeareth, that the ingenuous and judicious Reader, cannot shun to observe, the Deity no manner of way, imposing upon the Freedom, or forcing the Power of the Angelical and Humane *Wills*; and yet at the same time, infallibly accomplishing his *Own*. So that with *Moses*, we have just Ground to sum up our Thoughts of God in this Matter, by crying out, *He is the Rock, his Work is perfect, for all his Ways are Judgment, a God of Truth and without Iniquity, just and right is he*, Deut. 32. 4.

Towards discoursing these *Events* the more distinctly, I know no Method so proper, as *secundum rem gestam*, considering them in the very same Order, in which they were most wisely placed; and accordingly in the Conduct of Divine Providence, were brought about; and they are in Number Eight.

As *First*, The standing of the Elect Angels, while the rest sinned and fell. 2dly. God accordingly Glorifying *Sovereign Love* and *Glorious Justice*, upon the foresaid standing and sinning Angels. 3dly. The remarkable Transaction or *Covenant*, which God made with perfect *Adam*, as the moral Head of all his Posterity. 4thly. The *Breach* of this Transaction upon *Adam's* Part; with whom all his Posterity sinned and fell. 5thly. The Intimation and Erection of the *New Covenant* of Grace, for accomplishing the designed Glory of the Divine Love, upon the Vessels of Mercy. 6thly. The *Incarnation*, *Death* and *Resurrection* of the Son of God, for the bringing about all the great and gracious Purposes of the foresaid Covenant. 7thly. God's carrying towards all the rest of Impenitent Unbelieving Mankind, according to the *Tenor of the first broken Covenant*, for the bringing about the Praise of Glorious Justice.

is, of a sudden, wonderfully accomplished. 151

Justice : And then 8thly. At the last and great Day, proceeding with, and disposing of Angels and Men, according to the *Fundamental Eternal Counsels* of Divine Predestination, and suitably unto the *Tenor* of their own Actings through the Course of Time.

And thus through Eternity, The *State* of Angels and Men, together with the *New Heavens* and *New Earth*, shall continue fixed and immutable, that so a Glorious *Eternal God*, with whom there is no Variableness nor Shadow of turning, may have all things suitable to himself ; and (Justice being now Glorified, and the spoiled Creation perfectly restored, *Acts* 3. 21.) he may be no more vexed nor grieved with the *Monstrous Changeableness* and *Rebellion*, of the Rational, nor with the *fluctuating Vanity* of the Inanimate Part of the Creation.

And now to return to the first of those Remarkable Events, to wit, The *Standing* of some of the Angels, while all the Rest sinned and fell. Let us Remember the Sovereign Eternal Decree, relative to them ; as distinguishing the Elect Angels ; (*1 Tim.* 5. 21.) from those who did Apostatize. And we shall find the very *first opening* of Providence in the first Remarkable Dispensation of Time, to have been the *Elect Angels* their Standing, and persevering in their Original Holiness and Obedience ; while the whole remaining Part of the Angelical Race sinned and fell. Astonishing Infallibility of the Divine Mind ! Behold, how soon the Eternal Decree taketh Place in Time ?

The *Sin* of the *Angels* not being ours, nor any Remedy provided for it, it is not of our Concern to say much about it. However, to keep the Threed of the Discourse unbroken, I shall offer a few Thoughts concerning it.

The *Nature* of their Sin, so far as is Revealed, was certainly

certainly the most *presumptuous* and *provoking Pride*, the Creature possibly was capable of, 1 Tim. 3. 6. says the Apostle; Not a Novice, lest being lifted up with *Pride*, he fall into the Condemnation of the Devil.

But as to all the *particular Ingredients* of the Angelical Apostacy; The Manner of its Introduction among those perfect Spirits, situate in the Holy Habitation: Its growing to a numerous Combination; Its actual and bold Commission in the Face of the DEITY, who dare be positive, or undertake fully to Describe only from the *Nature* of things, and the *Reality* of the Event, some few Remarks may be offered, as Rational and Probable.

These *Noble* and *Highborn* Spirits saw themselves the Chief of the Creation: They saw their Knowledge great, their Power mighty, their Number vast, their Natures Spiritual, and next unto Immortal. Again having been Witnesses of the Divine Procedure in Creation, from the Foundation to the Capstone; certainly thereupon, the Nature of *second Causes*, their Subordination and Dependence upon one another, were much unvail'd unto them: From all which they saw the great Influence, by reason of their great Natural Knowledge and Power, they themselves might have upon the whole.

Again they saw the DEITY but *One*, and themselves many. And in the Divine Nature, did behold Independency and Self-sufficiency, but understood not how. Briefly, They saw themselves before the Throne, and of all the Creation, nearest unto it.

All these great Speculations together; (those Spirits being left to the *Freedom* of their own Will) and the Time being now come, for the Divine Wisdom's proclaiming, only *One Independent, Self-sufficient Being*,

is, of a sudden, wonderfully accomplished. 153

ing, and that GOD Omnipotent did only Reign : I say, Matters being, thus Stated : How far, the foresaid great Speculations made Way, (through their Mismprovement of Original Knowledge and Grace) unto a sinful *Discontent*, with their first Estate ; and unto a *fond Supposition* of Self-sufficiency and Independency (the probable Foundation of their Apostacy) and thereupon unto an aspiring Design, towards a Higher and more Glorious Condition, who can or will positively Determine ? Which Project, if at first Contrived in the Breast of some of the *Chief* among them, *Matth.* 25. 41. and Communicated to the Rest under them ; and withal great Numbers, even Legions going in unto the Conspiracy ; It certainly could not, but thereupon prove the more taking and promising among them. And withal,

The Divine Light and Grace by this Time ; upon such an atrocious Motion (as deeply Resenting the same) having most justly Deserted them ; Behold thereupon, They have proceeded to open Rebellion, attempting the *Regalia* of Heaven, in declaring, their *own Wills* should be their God, and that they would stand and act *by themselves* : For to suppose any Attempt inferiour to this, considering the Rebellion was in Heaven, and in the Face of the DEITY, and of the Holy Angels, Reason can never allow.

Accordingly if we Consult the *Scriptures* in relation to this Matter, we are plainly told, that the sinning Angels kept not *their first Estate*, but left their own Habitation, *Jude* 6. Verse. importing their Discontent with their Original Condition ; and their Design to have aspired higher. See also *2 Pet.* 2. 4. And if we shall further Examine Satan's grand Temptation to Man in the Garden, *Gen.* 3. 5. — *Thou shalt be as Gods* ; We have just Ground to suppose, that the grand Motive

tive with themselves, hath been a high and fond (though groundless) Supposition, that upon their Revolt, they should upon the Account of some vast Encrease of Experimental Knowledge and new Perfections following thereupon, become as *so many Gods*. In fine, They only seeing the DEITY *all-over* Goodness, and all actual *vindictive Justice* and Wrath, being as yet absolute Mysteries unto them; They have read some Letters of the DEITY's Name, proclaiming him *Abundant in Goodness*, but have not gone on fully unto the End; reading also, that he will by no Means *Clear the Guilty*: They saw the Glorious Light and Joy of Heaven, but dreamed not of the utter *Darkness* and *Chains* of Hell: And thereupon have adventured the bold and fatal Enterprize.

As for the heinous provoking *Aggravations* of their Sin, they are certainly manifold; in so far as, they were the Creator's *First-born*, owing great Love unto him. They were the *Head* of the Creation, obliged unto Exemplary Gratitude and Obedience. Their Original Perfections were *Great*, capacitating them for a great Return. Their Sin was against the *Greatest Light*, and perpetrated in the very *Face* of the DEITY, and in the midst of the Holy Temple; forcing (as it were) the Divine Majesty and Honour, in the very Presence of the King. It was also without all *Extrinsic Tentation*, or inticeing intimate Companion. It was contrary unto the *Consent* and Practice of their Fellows, the Elect Angels, whom they understood to be Originally as Wise and Perfect as themselves: And which greatly aggravateth the Crime, it was done before they had *well begun* to sing the just Praises of their Glorious and Bountiful Creator.

The Conspiracy was also great in respect of the *great Number* of the Traitors; They not sinning in their

is, of a sudden, wonderfully accomplished. 155

their Head, as what *Mankind* did in *Adam*, but the whole of the Rebels were individually and actually present, consenting unto and influencing the Rebellion. *The Plot* was also the Highest that possibly they could go; even to *Dethrone* the DEITY (at least as to them) and so ascend the Throne themselves. Monstrous Ingratitude! Presumptuous Rebellion! Incensing Treason! justly punished with *Irrevocable Condemnation*, *Jude 6. Verse*. In fine, A Conspiracy undermining the Government, must of Necessity be punished, or the Kingdom shaketh, *1 Kings 1. 52*.

But now while Discoursing this *High Rebellion*, let us accurately Observe, the *perfect Innocence* of the eternal latent Decree, as being absolutely unknown to the sinning Angels: And therefore, could never possibly affect their Wills: But they of free Choice, *allowing* and *cherishing* the Thoughts of such High Treason to spring up, provoked the Divine Jealousie and Majesty, most justly to Desert them; leaving them to run their voluntary fatal Course, to their utter Destruction: and seeing they wilfully despised, the great Expressions of the Divine *Goodness*, nothing could be more Rational, than that they should Fall in the Hands of Severe and *Impartial Justice*.

In short, Their Sin was absolutely of themselves, and was committed with a high Hand, attacking at once all the Divine Perfections, saying, They would *Confound* Infinite Wisdom, *mock* at Sovereignty, *defy* Almighty Power, *despise* the Divine Holiness, *rush* at the Divine Resentment: And thus most presumptuously daring the DEITY, and aspiring at his Crown; It is evident, the *Glory* of all the foresaid Divine Perfections, became deeply concerned, to cause such monstrous Rebels know, that the *same Hand*, that had placed them in the Highest Heaven, could sink and *Chain* them

them in the lowest Hell, 2 Pet. 2. 4. And, That aspiring after this Manner, to be above or equal with God, was a Sin never to be purged away. More especially, considering That the Holy Angels (originally no more perfect than they) continued most faithful, loyal and obedient Subjects; sounding the *high Allelujahs* about the Throne. And therefore it was most congruous to the Divine Wisdom, Holiness and Righteousness, to make an infinite Difference, and Eternal Distance betwixt them and the rebellious Faction. As what we are told, shall be done by the Doom, that is to be passed against them at the great Day, Matth. 25. 41.

As for *their Hell*, it is according to their Nature; *Spiritual*. The Remembrance of the ancient and great Glory of the Deity, whose Face they did once behold; and of the Excellency and Sweetness, of the Divine Favour, which they once enjoyed: The lively Reflections of their once exalted honourable Situation about the Throne, and refreshing Praises, of the most high, which filled their Mouths: The Review of the great Perfection of Grace, with which they were at first created, and improven by the Holy Angels, while misimproven by them: I say all these, together with the constant Remembrance of the wilful irreparable Loss of such high and valuable Blessings; undoubtedly giveth hourly Rise, unto most severe and agonizing Impressions, imbittering their Spirits, beyond all Humane Conception.

Again on the other Hand, they carrying always about with them, a deep Sense of the Divine Vengeance and Fury of pure unmixed Wrath; Behold thereupon, they are more and more invenomed with *Enmity*, *Malice* and *Blasphemy*, against the Deity: which again introduceth *new Lesse* from the Almighty, fil-

ling their Consciences, with inconceivable Anguish and Horrour ; As seeing an Omnipotent, Holy, Just and Jealous God implacably Incensed against them : All which, considering the Greatness of their Souls and Consciences, cannot but produce a Hell, consisting of double Stripes, and which is beyond any Thing obvious unto Humane Consideration : more especially, if we consider, That to consummate all, they are possessed with the lively and constant Ideas of the Eternity of their Torments, and of the certain Approach of the great Day, in which they are to be publicly condemned, and disgraced before God, Angels and Men, 1 Cor. 6. 3. and in which they are for ever to be confined unto the bottomless Pit ; enduring the new and additional Measures of Wrath due unto them, for all their sinful Influence upon the Wickedness of this lower World in Time.

And thus the heavy Curse against the natural Serpent of Old in the Garden, Gen. 3. 14. shall now in Earnest be fulfilled upon the true old Serpent. He must now go upon his Belly, I mean, ly chain'd and confined in Hell ; So that he shall now no more come forth to satisfy his Malice and Pride, as the God of this World, nor as Prince of the Power of the Air ; nor shall he now be any more adored, in his Oracles and Responses in his antient Temples. Again, as for the other Part of the Curse, he must now also lick Dust all the Days of his Life : living upon himself, and sucking his own Blood, by undergoing the agonizing Impressions of the inconceivable Millions of Sins, in tempting to which, he formerly had his only Satisfaction. In Fine, his vehement Torments, will cause him wish for Annihilation ; To which his Knowledge will reply, he cannot ; Upon this his Enmity afresh will blaspheme, which again will provoke the Divine Justice and

and power to make a *new Impress* of the Divine Wrath and Vengeance upon him. And thus he shall turn this *hellish Circle* through all the endless Ages of Eternity.

By all which, the Praise of powerful and Glorious Justice, upon those numerous and mighty Rebels, shall be eternally accomplished: which was one grand Design of the Sovereign Eternal Decree relative to the Angels,

As to what concerneth the other Branch of the Decree relative to the *Elect* among them, behold accordingly *they stand*, and were confirmed by Almighty Grace: So that they neither will nor can Sin. And hence they are not only called the *Elect* Angels, 1 Tim. 5. 21. but most frequently termed in Scripture the *Holy Angels*, Matth. 25. 31. and they are by our Lord, Matth. 6. 10 v. no less, than spoken of as a *Pattern* of perfect Obedience—— Thy Will be done in Earth, as it is in Heaven; meaning, as done *by the Angels in Heaven*. And through Eternity, they are, along with the redeemed, to stand about the Throne, admiring our wonderful Immanuel, and singing the Praises of the Deity, in all his Glorious Perfections, Zech. 3. 7. Rev. 7. 11.

But having spoken some what fully of them on the Head of their Creation, I shall not here enlarge. In short, they being Spirits of great Perfections, and so capable of great Enjoyment of God: And withoutal remembering their Obligations unto a distinguishing preserving Decree, founded upon no Merit in them; It is impossible, but their Praises of the Sovereignty and Freedom of the Divine Love and Goodness, will be performed, with the greatest Reverence, Affection, Zeal and Admiration, their Natures are capable of.

And thus the other grand Design of the Eternal Decree

is, of a sudden, wonderfully accomplished. 159

Decree upon their part, shall be most gloriously accomplished. Upon all which, let us accurately observe with Astonishment, how quickly and infallibly, the *whole Eternal Divine Scheme*, relative to the angelical Nature, took Place in all its Parts; and thereupon finally, let us with Praise and Admiration cry out, *Sovereign God!* distinguishing even the great Angels into Vessels of Honour and Dishonour! *Irresistable Will*, of one Mind, and who can turn it! *Job 23. 13.* adorable Deity! *Amiable* for Love, above Comprehension; and *Glorious* in Justice beyond all Conception.

CHAP. IX.

God having performed all his *Sovereign Pleasure and Will*, upon the high and Glorious Angels: shall He not much more with Respect unto Men; the *Postheards* of the Earth? The first remarkable Event, in Time, for accomplishing the foresaid Scheme, as relative to Man, was the Transaction of the Covenant of Works with Adam, as the moral Head of all His Posterity. The Nature, Condition and Terms of that first Covenant considered and declared. The great Equity and Reasonableness thereof, evinced by several Considerations. The grand Objection against Adam's being constitute the moral Head of his unborn Posterity; in a Matter of such great Consequence; and their being punished for his Transgression; at great Length cleared and answered. In the Issue it is found, That there was no less than a great Depth of Wisdom, in making Adam the moral Representative of Mankind; it making Way for the second Adam's being made the Representative and redeeming Head of the Elect: While on the other

*

Hand,

Hand, the whole Race of the apostate Angels, who all sinned individually and actually, and not in one common Head (as what Men did) are condemned Eternally, without the least Hope of Recovery: Considering, the Elect at first only sinned in Adam, and therefrom derived the Corruption of their Nature; The Socinian Objections against our Lord's Satisfaction, fall greatly to the Ground. The Elect being as really and truly represented by Christ, in His active and passive Obedience, in their Name and Room, in the Covenant of Grace, as what they were in the Obedience and Disobedience of the first Adam, as their Moral Head, in the Covenant of Works. And yet after all, God continueth most just, in punishing the remaining Part of impenitent unbelieving Mankind. Some Difficulties relative to original Sin, as to its Manner of Conveyance, and its Effects upon Children dying, in their Infancy, discoursed and cleared.

HAVING discoursed and heard the *Angelical Part* of the Eternal Scheme, wherein a Sovereign God performed all his Pleasure, without any Regard to their great Dignity, or high Order of Creation; let us, who was made lower than them, and who are the Dust upon the Footstool, while they were Noble Spirits about the Throne, thereupon learn, with great Meekness and Reverence, to read and ponder the determining Will of this great God, with respect unto Man, who is but the Potsherd of the Earth.

To clear all which, let us consider the *Third remarkable Event* in time, tending to the Accomplishment of the Eternal Scheme, to wit, The solemn *Transaction or Covenant*, which God made with Adam, immediately upon his Creation.

The Sum of which is, That Adam as the Moral Head

being finished, The Humane commenceth next. 161

Head and Representative of all his Posterity; should give perfect Obedience to the Law of God, written upon his Heart; and in particular, as a Proof of intire Subjection unto a Sovereign Lord, and of grateful Acknowledgment of the Divine Generosity and Bounty, should *not eat* of the Tree of Knowledge of Good and Evil, *Gen. 2. 17. 3. & 3. v.* And withal to make this Covenant the more *Clear, Solemn and Firm*, there were included in the very Bosom of it, 1. Two most binding *intrinsick Articles*; And 2dly. Two *extrinsick confirming Seals*, were annexed unto it, containing in them two of the greatest *Motives* unto Obedience, the Rational Nature was capable of.

As for the two *intrinsick Articles* of the foresaid Covenant: The *First* was, a most terrible, comprehensive, explicate Threatning, in case of Disobedience: even *Death* in its full Latitude, *Natural, Spiritual and Eternal*. — For in the Day thou eatest thereof, thou shalt surely die, *Gen. 2. 17.* 2dly. In this explicate Threatning, there was most clearly contained, a very full and encouraging *implicite Promise*, in case of Obedience; even *Life*, in its full opposite Import unto *Death*, to wit, *Natural, Spiritual and Eternal*: For, *Death* in the Threatning being connected with *Disobedience*, it is certain and evident, that God according to this Covenant, could never introduce or inflict *Death* upon Mankind while *Obedient*. Yea suppose there had never been any such Covenant, *Justice* it self as Essential to God, would have been an eternal *Guardian* to innocent Man, from all Evil of Punishment.

Again there were two most remarkable *extrinsick Seals*, annexed unto this Covenant, to wit, *The Tree of Life*, and the *Tree of Knowledge of Good and Evil*. The Names and Design of which being notified unto,

and well understood by Man, they became two most significant Symbols, demonstrating, as it were, with the Finger, not only to the Mind, but also to the very bodily Eye; 1. A Possibility of sinning, thereby to make them exceeding cautious. 2dly. The Certainty of the terrible Punishment upon Disobedience: The very Name of the Tree, pointing out the fatal Exchange of the experimental Knowledge of Evil, instead of Good, that should certainly ensue upon the eating thereof. 3dly. Demonstrating also, the equal Certainty of Glorious and Everlasting Life, upon the performing of perfect Obedience: Man being for a Time to have been continued in this lower World to admire and praise its Maker, and thereafter to ascend the higher House, to rest with God, Man's only Center. And thus did God Transact with Man, with the greatest Plainness and Uprightness imaginable, leaving no Room for Mistake or Equivocation.

The high *Reasonableness* of this Covenant, cannot but appear with a Witness, upon the impartial and serious Consideration of the following particular Heads relative thereto.

As First, Behold how highly *Honourable* this Transaction was unto Man: The Image of God, had in his Creation, greatly advanced him, exalting him as Head of the lower World: But all this Covenant was once Transacted, the Power that made him, might have immediately annihilated him: The Word that called him out of nothing, might have sent him back again, with all his Glory to his original Dust; and in all this, not the least Wrong done to the Clay. Whereas, by the forefaid Covenant, Man had the great God, not only Related to him as *Creator*, but as a *Covenanted, Sworn* and obliged Lord, to bestow everlasting Life upon him, and all his Posterity, upon his Obedience. And certainly

tainly considering the *Sovereignty* and absolute *Dominion* of God over Man; who might justly have required perfect Obedience from him, without any such explicate and extensive Promise of Life, and also have punished eternally upon Disobedience; the greatest of Condescension upon God's Part, and of Honour done to Man, appeareth in this Transaction; more especially, if we consider, the infinite inconceivable Distance betwixt the *Deity* and the *Dust*.

Again, as for the *Equity* of the *Demand* of this Covenant, to wit, *perfect Obedience* from perfect Man, to a God essentially and necessarily Holy, and to a Creator, who had bestowed Being and All upon him; *Reason* it self can never justly form one Thought against it. And as for the *Reasonableness* and *Equity* of the *Promise* and *Threatning* contained in this Covenant: perfect Obedience being the just and natural Tribute of Creation, necessarily due unto the Deity, from the rational dependent perfect Creature; it is evident that the greatest Reward innocent obedient Man could require, was but a *parallel Continuance* of these original glorious Perfections and blessed Enjoyments, where-with he was created; I say, that these, should be allowed unto him, during his Obedience: But could never with any Reason or Confidence, (had not God proposed and condescended so to do) have required of a Sovereign God, a solemn Divine Promise confirmed by visible Seals, either for his Temporal Happiness on Earth, or for his glorious Transplantation into Heaven.

So that here was not only the Height of *Justice* and *Equity*, but wonderful *Love* and *Condescendance*. Man still singularly dealt with; for no such Covenanting or Condescending Love ever Recorded, with respect to the *Elect Angels*. They had indeed a Decree for their Election; whereas when Man is the Party Treated

with; behold then there is not only a Decree of Election, but a solemn Covenant & Promise, & this Promise confirmed by visible Seals, & these Seals most significant, both to the spiritual and bodily Eye. And *Lastly*, As to the *Death* Threatned, even taken in its greatest Extent, the supposed Offence being *Infinite*, Reason can never possibly make any solid Objection, against the Penalty of this Covenant, expressed thereby.

I know the *great Objection*, insisted upon by carnal Reason against this Covenant, is; *First*, That *Adam* was constitute by God the *Common Moral Head* and Representative of all his Posterity: And this done without their Choice or Consent, though equally concerned in the said Covenant, with himself. And *Secondly*, That upon his Personal Transgression, *all his Posterity* are reckoned equally Guilty with himself; and are actually punished, from the very Womb, for the said Sin; they being born with the Seeds of Natural Death, and under the absolute Power of Spiritual, and liable unto Eternal: All which to *Carnal Reason*, seems to be not only inconsistent, with the Divine Goodness, but plainly *contrary* to Moral Justice and Equity: Which (as is reasoned) can never allow the punishing of the Innocent for the Guilty; nor make a Covenant prove binding upon any Party never asked about, nor consenting unto the same. For clearing of which, and,

To remove all *these Prejudices*; suppose there were no more to be said, but its being the *Proposal* and *Deed* of a God, infinite in *Wisdom*, *Holiness* and *Goodness*; it is certain, there can be nothing Unreasonable or Unjust in it. For either *Reason* and *Equity* must be Imperfections and not Perfections, or else it is impossible for a Deity infinite in all *Moral Perfections*, to act in the least contrary to any one of them: Otherways the very *Divine Nature* must change and become fallible.

And that the constituting of *Adam* a publick Person and Representative of all his Posterity, was in very deed Matter of Fact, upon the Deity's Part is undeniable from the evident visible Tokens of Sin and Misery with which all Mankind are born. But I know *this Reasoning*, however Solid and Unanswerable, yet will not satisfy a great many, without they be more particularly Discoursed and Answered in this Matter; as what they shall just now be. Yet withal in the mean time, considering the forelaid Argument, is Unanswerable by Reason, I cannot forbear, to make this native Inference from it, to wit,

That any *remaining Objections* against God's making *Adam* the Representative and common Moral Head of his Posterity, in the first Covenant; and thereupon Treating his Off-spring according to his Behaviour therein; must certainly not be *Solid Pleadings* and *Reasonings*, founded upon true and right Reason, which can never contradict it self, but must only be some *Doubts* and *Mistakes*, arising from Ignorance, or the Want of due and deep Thought, in this most equal Transaction.

But now more particularly, for the Satisfaction of *Disputants* upon this Head, let us consider, *First*, That *Adam* had as great inherent *Perfection* of Grace, and Ability thereupon, to keep Covenant, as any of all his Posterity, could ever be supposed to have: And that therefore, this Covenant being made with him, as their *Head*, could be noways Prejudicial unto them. None of his Posterity being *abler* to keep it than himself. Had God indeed chosen out some *Unfit* and *Weak* Person among Mankind, for this great Trust, there would have been some *Shew* for Reason to have Reclaimed; whereas now there is none. *Secondly*, Seeing *Reason* is appeal'd unto in this Matter; it is

*

L 3

undenyable,

undeniable, but that God's accepting *one Man*, his Obedience, in the Name and Room of the Obedience of the *whole Race*, was very great Condescension upon Gods Part; who might have obliged every *individual Man*, to a Personal perfect Obedience, in order to his own everlasting Life, whereas accepting the Obedience of One in the Room of All; Reason must say, look'd (so far) rather like a *Covenant of Grace* than of *Works*; and that in stead of any unjust Severity being express'd therein, behold Love and Grace, had rather so much the Ascendant; that there only interveened but the Obedience of *One Man* (for the Glory of the Divine Holiness) to keep it from being altogether and absolutely a *Covenant of Grace*.

Again *Thirdly*, Let it be considered, that the keeping of this Covenant, was as much *Adam's own Personal Interest*, as any of his Posterity; yea it was more, because hereby great *Honour* would have accrewed unto him, by being first the *Common Natural Parent* of all Mankind; And then, *2dly*, Their Glorious *Moral Head*, in the Covenant, God made with Man; And then *3dly*. In being under God, the great *instrumental Conveyer* of everlasting Life unto all his Posterity.

Moreover, *4thly*. Let us consider, that seeing the *whole Posterity*, was as really to have received the promised Reward, upon *Adam's Obedience*, (for the Deity cannot be disingenuous) as what now they are *punished* for his *Disobedience*; which of them all, can then with any Shew of Reason, say, that they are in the least Wronged. Again *5thly*. Upon Supposition, that *all Mankind*, had been present in the Garden, and God had proposed the Acceptance of the Obedience of any *One*, they themselves should choose for their Representative, in the Name & Room of the whole; and withal had promised that upon the perfect Obedience

dience of that *One*, all the whole Humane Race, in due Time should be Eternally confirmed in perfect Holiness and Happiness : I say, upon this *Supposition*, Behoved not all Mankind to have acknowledged great Grace to have been, in the foresaid Proposal ? More especially, seeing the Obedience of *One Person* (absolutely considered) is undenyably a thousand Times more easie, than the Obedience of *Millions*.

And as to the Choice of the Person, considering first, *Adam* to have been the *Natural Head* and Parent of all ; And *Secondly*, To have been as perfectly qualified for performing the required Condition, as any of Mankind ; And withal *Thirdly*, That he was as deeply interessed for the sake of his own Happiness, (not to speak of his Reputation and Honour) to endeavour perfect Obedience, as what any of his Posterity was : *Who* of all his Race, after these Considerations, without a *Blush*, would or could have denyed him *their Vote*, to become their Moral Head in the first Covenant ? Yea more, would they not have pressed his Acceptance thereof for their sakes, considering such *Reasonable, Condescending* and *Easie Terms*. But now if after all these things ;

It should still be urged, that the Posterity being *unborn*, were neither acquainted with the Transaction, nor yet consented unto it. The Answer can not but be obvious and plain ; It being evident from the Premises, that upon *Supposition* all Mankind had been there ; An *universal unanimous Consent* (*nemine contradicente*) could not possibly have failed. So that the true State of the Question or Controversie, is not, whether we were present, acquainted with and consented unto this Transaction ? But whether the *Nature* of the Transaction and Covenant, taken complexly was such, as no Man, even in so far as Rational, or

Con-

Consulting his own Interest could possibly have refused? So that abstract from the Rational Dependent Creatures, *absolute Subjection*, unto the whole Proposals of a Sovereign Holy Deity; even *Reason, Discretion* and *Interest*, pleaded strongly for Consent in this Matter. And therefore seeing you and I, and all the World could not but have actually and cordially consented, had we been present, and consequently by our *own Consent*, are now equally lyable to the Threatning and Promise; according to the Behaviour of our Head; Why, then shall there be the least Murmuring in Heart or Tongue, against the Alwise Sovereign, God's making the same Choice and Terms, to which infallibly (if present) we would have said *Amen*? But *vain Man will be wise*, Job 11. 12. We will needs teach, not only *perfect Adam*, but the *Infallible Deity* also.

But if *Reason* would allow due *Thought* upon this great Subject, there is a *Depth* of Divine Wisdom, in the *Model* of this first Covenant, which thousands, who obstinately argue and murmur against it, seem not till this Day, to have allowed one serious Reflection upon.

And that is; *God* well foreknew, that both the *Holy* and the *Apostate* Angels; Those intelligent and intuitive Spirits; the one from Love, and the other from Enmity, would seriously *pry* and *look into* the whole of the Divine Procedure; even the least Turning and Winding therein, and that whether towards the Angelical or Humane Race: And particularly, that *Satan* would search to the uttermost (but in vain) if possibly the least Flaw or *Failure* could be found out, in any Part of the Divine Dispensations, *John* 14. 30. And therefore in the Depth of Wisdom, to prevent so much as the least *Shadow* of Unrighteousness

ousness or Partiality with the Deity, in punishing of Sin, *differently* in Angels and Men, behold Matters are so ordered in this *first* Covenant, in view of the *second* : That if it be objected, that God *passed by* Man, punishing his Sin in the Person of a *Surety* and Redeemer, and not in their own Persons, as what he did, with respect to the sinning Angels : Behold the Answer is at Hand, to wit, That *Man* originally, sinned not after the *Manner* of the *Angels*, of whom every individual were not only Morally (as the Elect were in *Adam*) but Physically present at the Commission of the Transgression : So that they not only knew of the Rebellion, but personally and actually Consented ; and most presumptuously with a high Hand, perpetrated the same : Whereas the *unborn* Posterity of *Adam*, were only *morally* present at his Rebellion.

All which doth not in the least *derogate*, from the Greatness and Freedom of the Divine Love and Mercy in Christ to the Elect, as if their sinning in *Adam* (and not as the Angels) had any Ways *merited* Mercy at God's Hand : For as *Adam's* Sin, was great and really theirs, so also behold, what Millions of actual Transgressions do they superadd to the same ? Only I say, and cannot but Remark it, that this contrived *Manner* of Man's sinning, to wit, in *one Common Head*, by the Lord's Constituting *Adam* a publick Person ; It, wonderfully, (to the Glory of the Divine Wisdom) rendered the *crimina*, or *Gracious Allowance* in transmitting the Punishment of the Elect their Sin upon Christ, (while the Apostate Angels personally bear their own) a most *Congruous Performance*, to all the Perfections of the Deity. In fine, Matters were so wisely and equally Adjusted, that when the *Prince of this World* came, *John* 14. 30. to make the strictest Enquiry, into the whole Divine Procedure in this Matter;

Matter ; and our Redeemer's Deportment thereupon, he found nothing.

And therefore Reader, as one who may come to be interested in the Righteousness of the second *Adam*, as what thou art now in the Guilt of the first, I cannot but obtest thee, to remember that (while the *fallen Angels* are blaspheming, because of their hopeless and desperate Condition) it is certainly thy great Duty to stop, and with the greatest Affection and Admiration to cry out, *Rom. 11. 33. O the Depth of the Riches, both of the Wisdom and Knowledge of God : How unsearchable are his Judgments, and his Ways past finding out ?* Yea further, How deeply obliged is Man, more and more seriously to Ponder and Admire, that wonderful Parallel designed from Eternity, and founded by the Model of this first Covenant, betwixt the first and second *Adam* ; the one as the *Common Head* of all Mankind, in the Covenant of Works, and the other as the Head of all the *Elect* in the Covenant of Grace ; as is at large declared, by the great Apostle, *Rom. 5. 12. to the End.* But above all the Parts of that Context, let us fix our Thoughts, particularly upon the Words of the 17th. Ver. as principally relative to the present Purpose. — For if by one Man's Offence Death reigned by one, much more they which receive Abundance of Grace, and of the Gift of Righteousness, shall Reign in Life by one Jesus Christ. *q. d.* If one Offence by one Man *Adam*, made all his Posterity guilty, how much more shall the manifold Acts of Christ's perfect Obedience, imputed unto the Elect, make them truly Righteous. From all which,

A twofold Inference, cannot but become most obvious : As first, That the *fallen Angels*, who all actually sinned, as being all present at the Contrivance, and consenting unto the Conspiracy, and Actors in the Rebellion,

on, have no Ground to *Reclaim* against the Deity, for his Proceeding *differently* with them, from what he hath done with respect unto fallen Man; Considering that they only Sinned at first in their *Representative*, and thereupon derived from him, the Corruption of their Nature. More especially, The Deity having it further to Reply unto those Atrocious and Presumptuous *Rebels*, that *Man* sinned not absolutely of himself without any Manner of Temptation, as what the Apostate Angels did, but was most subtilly *Addressed*, *Importuned* and *Deceived* by the Old Serpent, in his Transgression; So that speak who will against God's Dealing Gently with Man, it becomes not him.

Again the *second* Inference from the Premises is no less Clear, to wit, The great *Accountableness* of the Doctrine of Believing Sinners their *Justification* through the *Righteousness* of another, even of our Lord Jesus Christ. For,

Three things are now here most plain: First, that the Elect at first only sinned in *Adam*, and have by Reason of that Sin, derived the Corruption of their Nature from him. *2dly*. That the Son of God, having become truly *Man*, and in the Humane Nature having both undergone, the Curse of the broken Law, and having also fulfilled perfectly the Precepts thereof; and all this done in Obedience to God's Commands, and in Elect Sinners *Law-place* and *Room*; It is thereupon, certainly most evident, (considering the Dignity of the Person thus obeying and suffering) that the Divine Honour, is fully as much exalted and repaired by this perfect active and passive Obedience of the second *Adam's*, as the *Head* of the Elect; as what God was dishonoured by the Sin and Offence of the first *Adam*. Briefly, All must own, that had the first *Adam* perfectly obeyed the Law of God: The Divine Honour

nour and Glory, would in that Case have been preserved safe and intire ; In bringing him and all his Posterity unto Life ; And therefore, on the other Hand, it is equally undeniable, that if the Obedience of a finite Creature, would thus have perfectly Honoured, Glorified and Pleased the Deity, that then certainly, the perfect Obedience of an infinite Person *GOD-Man*, the only begotten & welbeloved Son of God, could not but much more effectually accomplish and bring about that high and noble Design and End. Especially considering how *illustriously*, the passive and active Obedience of such an Extraordinary and Glorious Person (as what our Lord was) did publicly before God, Angels and Men, display the *Glory* of all those Divine Perfections and Excellencies which the Elect's Sin had obscured and contemned. And hence it was, that our Lord could own unto his Father, and that even before his Bloody Sufferings, in prospect of his finishing the whole of his Obedience, — *That he had Glorified him on Earth* : Yea and is so positive and bold in this his Assertion, that he thereupon pleads confidently, that the Father would next highly *Glorifie Him*, *John 17. 4, 5. verses.* Upon all which,

Thirdly, If the *Divine Honour and Glory* be adequately and fully Repaired, Then certainly *Justice*, must be fully Satisfied : Neither can it indeed be otherwise ; for the Law, being the Rule of Justice, demands ; and again this *Law* being perfectly fulfilled, and that both in its Curse, and in its Precepts, Justice must thereupon have certainly received compleat Satisfaction. And Justice being perfectly Satisfied by the Obedience of Christ, there can remain no solid Objection or Difficulty in our Justification by *his Righteousness*.

And therefore we may here clearly see a full and satisfactory Answer, unto the grand Objection of *Socinians*

cinians and *Bourignonists*, who make so much Noise, against our Lords Satisfaction, in the Elects Name and Room.

Asserting first, That considering the Nature of *Justice*, which is to render to every Man, according to the Nature and Demerit of his *own* Works, and not according to the Nature and Demerit of the Works of *another* : That therefore, it is impossible for Justice to be satisfied by the active and passive Obedience of our Lord, in Sinners Room; they being the Persons truly guilty, and He absolutely Innocent.

In Answer to which, let us but seriously and impartially consider the *Model* of the first Covenant, by which the first *Adam* was constitute, The *Common Moral Head* of all His Posterity; and all Difficulty in this Matter shall presently vanish : For, hence,

First, If it be objected as to our Lords *active Obedience*, That it not being the personal Obedience of the Elect, that therefore Justice can have no Manner of Regard unto it in Favours of them : It is answered, That nothing can be more evident than, if the perfect Obedience of the *first Adam*, a meer finite Creature, was to have been accepted in the Stead and Room of all His Posterity, (*salvo Justitia Jure*) the Divine Justice consenting thereunto, That then certainly much more, may it consent unto the Acceptance of the Obedience of the Glorious *second Adam*, who is none less than *God-man*, in the Name and Room of a chosen and beloved Part of Mankind. And as for the *Constitution* of Christ in the Elects Room, considering that He became truly Man, assuming our Nature, and that after its Fall, it is impossible to Reason to refuse, but that both our Lord on the one Hand had as really an Interest in Mankind to act and do for them, as what *Adam* had; And that also on the

other Hand, God had as much of Right and Power to constitute our Lord the Person *God-man*, (He Himself consenting unto the same,) the Head and Representative of the unborn and absent Elect, in the Covenant of Grace, as what He had to constitute the *first Adam* the Moral Head and Representative of all Mankind in the Covenant of Works.

Again *secondly*, If it be objected, That *Justice* can never at least allow the passive Obedience of Christ, in the *Law-place* and *Room* of the guilty Elect: His Sufferings being no personal Punishment of their Sin, and consequently no true Satisfaction unto Justice.

It is answered, That the Elect were as really present, in Christs Sufferings, by Virtue of the Covenant of Redemption and Grace, as what they were in their sinning in *Adam*; by Virtue of the Covenant of Works. Accordingly we find the Apostle including them as positively and explicitly in the Obedience of Christ, as what He speaks of them, in Relation to their Disobedience in *Adam*, *Rom. 5. 19. v. For as by one Man's Disobedience, many were made Sinners: So by the Obedience of one, shall many be made Righteous.* And therefore seeing their Presence and Interest in suffering by the *second Adam*, bears full Proportion unto their sinning in the *first Adam*, by whose Offence they were made Sinners: It is impossible but *Justice* should have most fair Access to proceed unto the Acceptance of Christs passive Obedience, in their Name and Room, and consequently unto their Justification, upon the Account of His perfect and compleat Righteousness: And finally if there were two of our first Parents who sinned and should have obeyed: Behold the Glorious Redeemer, suffering and obeying, as He was the Man Christ Jesus, so He also truly is the Seed of the Woman; and consequently interested in both. Un-

searchable Wisdom ! And therefore no Wonder, if the Apostle so much insisted upon and improved this great *Parallel* betwixt the first and second *Adam* : *Rom.* 5. 12 to the End ; In His Explication of that great and Glorious Gospel Doctrine, of Justification ; as is to be seen by any who will seriously and without Prejudice ponder the same.

And therefore upon the whole of the Premises: we may now easily have a most clear, scriptural and rational Account of the Doctrine of Justification : For behold first, we cannot but see our Lord's deep Interest and Concern in the Humane Nature : And that both upon His Compact with the Father from Eternity, and also from His Incarnation in Time : So that if *Adam*, as the first Partaker of the Humane Nature, and natural Head of all Mankind was thereupon found capable of transacting and obeying for the whole ; It is undeniable, but our Lord the far more Glorious Person and Man of the two, was much more capable of representing, transacting & obeying for the Elect. Briefly if the Father of the Family may transact & obey for the whole ; Then certainly the Elder Brother (especially if infinitely more Glorious in Person and Performances than the Father) may much more represent and obey for some few of his Brethren, *Heb.* 2. 16. 17.

Again secondly, Let us behold how exactly, the Obedience of our Lord, is perfectly adjusted unto the Condition of fallen Man. For 1. The Law being broken, and Justice thereupon requiring the Infliction of the Curse ; Behold accordingly our Lord in his passive Obedience, is made a Curse for the Elect, (*Gal.* 3. 13. v.) enduring the Wrath due unto all their Sins : And thus all their Iniquities being laid upon Him ; they by His Stripes come to be healed, *Isai.* 53. 5, 6. So that by this passive Obedience of our

Lord's

Lords in the Elects Room, It is evident, they cannot but in Justice be freed from the Curse of the Law, and escape the Wrath which is to come, *Rom. 5. 8, 9.*

And again, *2dly.* Whereas Man stood obliged unto a perfect *active* Obedience and Righteousness, in order unto his obtaining everlasting Life: Behold, accordingly, our Lord perfectly obeyed the Law, and *fulfilled all Righteousness*, whereby His Elect come to be accounted and accepted in their Persons and Performances, as perfectly righteous in the Sight of God, upon which they are entitled unto Eternal Life, and all the Blessings necessary, towards the perfecting the same. All which the Apostle *Paul* plainly declar-eth, *Rom. 5. 19. For as by one Man's Disobedience, many were made Sinners: So by the Obedience of one shall many be made Righteous.* And so also the Apostle *Peter*, *first Epistle Chap. 1, 2.v.* particularly asserteth, That the Redeemed are elected by God unto Obedience, and Sprinkling of the Blood of Jesus Christ: intimating thereby the two great Branches of the meritorious and procuring Cause of all the great Blessings design'd by electing Love for them.

Morover, it can never be supposed, but that the *Man Christ Jesus*, instantly upon the Union of the Humane Nature, in the Person of the Son of God, had an undoubted Right and Claim unto Eternal Life and Glory. And that without any interveening Course of Holy Obedience, as the meritorious and procuring Cause thereof: For our Lord, as the Eternal Son of God, having an *essential Claim* unto all Blessedness and Glory; It is impossible, but that *ipso Facto*, upon the Humane Nature, its being assumed into a personal Union, with the Son of God; The wonderful and Glorious Person God-man, must necessarily thereupon, from the very first Minute of the

*

Hypof-

Hypostatical Union, have an undoubted immediate and unalterable Claim and Title unto everlasting Life, and Glorie. And therefore it remains, That His perfect *active Obedience*, in its great Merit and Product, must redound, unto the rendering of His Elect People perfectly righteous in the Sight of God, and thereupon entitling them unto Eternal Life. And thus as *Sin reigned unto Death*, so *Grace reigneth through Righteousness, unto Eternal Life, by Jesus Christ our Lord, Rom. 5. 21.* Importing that as *Sin* overcame the first *Adam* even unto *Death*, and that notwithstanding of his great Perfection of Grace: So now let us behold a second *Adam* given unto the Elect World by free Love; who by a far greater inconceivable, and infallible Perfection of Grace, hath begun and finished a perfect *Obedience* and *Righteousness*, for them, whereby *Sin* and *Death* are both overcome, and they triumphantly brought unto everlasting Life.

And thus an *alwise* and gracious God, hath wonderfully provided for all the Parts of the great Salvation: That so His People might not only with *Abraham* be delivered from *Death*, and have their Fault forgiven; But might also have Access to see the King, and enjoy the Light of His Countenance. 2 *Sam. 14. 24, 32.* It is true, That by our Lords passive Obedience, the Elect may be supposed, and considered as restored *in statu quo prius*, being as it were *Adam* restored to Innocence again; The Guilt of his Sin being purged away, by our Lords enduring the Curse. But withal, it would also be remembered, That innocent *Adam*, was not instantly to enter Heaven, or have the final Assurance of everlasting Life, until by some proper Course of actual perfect Obedience, he had glorified God: And therefore, the Necessity of our Lords active Obedience, as well as His passive,

cannot but clearly appear, and that in Order unto His compleating, in Favours of His People, the whole Parts of their Salvation.

But now, after all that hath been said, if any *Scruples* in Relation to this Point, yet remain with some, then let all such consider, That both the *Glory* of the Divine Wisdom, and the Immutability of the Divine Counsels, required, no less, than both our Lords *active* and *passive* Obedience, in the Matter of compleating His Peoples Salvation. For, Satan that old subtille Serpent, having deceived and ensnared Man, supposed, That now certainly he had accomplished these two grand Designs, to wit, *First*, That he had disappointed the Deity of the Glory of Humane Obedience, and thereby mocked the Design of Creation: And *2dly*, That he had also irrecoverably destroyed Man, making him equally miserable with himself, and withal further, probably, thereupon greatly pleased himself, arguing, That now the Deity, could not possibly save Man, without a *threefold gross Absurdity*, inconsistent with His Glorious Perfections.

As *First*, That he could not do it without *falsifying* his threatning of Death against sinning Man. Nor *2dly*. Without infringing upon the *Connection* betwixt perfect Humane Obedience and Eternal Life; Seeing Man had now sinned. And then *3dly*. That he could not spare Man, without an evident *Partiality* and Injustice in his Procedure towards Men, in Respect of what the Divine Procedure was with the sinning Angels. And thus the proud Enemy, stood as it were in the Garden, boasting and triumphing both over the Deity, in Heaven, and over Man whom he had made, to bear his Image and to exalt his Glory upon Earth.

But behold of a sudden, the great *Depth* of infinite *Wisdom* breaks out, and a *Glorious Redeemer* is found

at Hand, who being truly *Man*, *First*, undergoeth the Curse in the Room of all escaping the same; So that the Divine Truth and Faithfulness in the Threatning is kept intire: And *2dly*, Perfectly obeyeth the Law, whereby a perfect Righteousness is provided, in Order to the Elects obtaining Eternal Life, so that the *Eternal Connection* betwixt perfect Righteousness and Eternal Life (so well becoming the essential Holiness and Righteousness of the Deity) is not infringed upon; And yet Man is saved. And then *3dly*, Considering the foresaid *passive* and *active* Obedience of the second *Adam*, in the Name and Room of the Elect, who sinned in the first, there is not the least Ground left, for *impeaching the Deity* of Partiality and Unjustice, in His different Procedure with the sinning Angels, from that observed by Him, in Relation to Elect Men.

So that, upon the whole it may be seen, That the *Glory* both of the Divine *Wisdom*, *Holiness* and *Righteousness*, and also the *Immutability* of the Divine enacted and settled Method, for Mans obtaining Life, to wit, in a Way of perfect Obedience and Righteousness; required our Lords *active* Obedience, as well as *passive*, to concur in the Procurement of His Elect People's Salvation. And thus, what *the Law* could not do, through the Weakness of the Flesh, (meaning our original Sin and the Corruption of our Nature, which hindereth our perfect Obedience) our Lord was sent both to be condemned for Sin, undergoing the Curse of the broken Law; and also to obey the Precepts thereof, that so the Righteousness of the Law, might be fulfilled in us, *Rom. 8. 3, 4.*

And if the malicious and *subtile old Serpent*, should still reply, That at least *Adam* and *Eve* themselves; who sinned actually, personally and wilfully, should

have been treated like unto himself: It is answered, That were that inveterate Enemy, capable of Shame or Blushing; It were impossible for him to reflect upon his base and ungenerous Subtlety in the Garden, attacking the Woman, in her Husband's Absence, together with her Repulse of him, notwithstanding of the same: Or again to call to Mind, his gross Lies and Diffimulation, together with his positive, and peremptory Assertions, and setting all Home, with the greatest Importunity, and Pretence of Kindness and Friendship imaginable: And then finally, in the Issue deceiving the Man, by the Means of the Woman: I say, were he capable of *unprejudiced, impartial* and sober Reflection upon all these; It were simply impossible for him, but in Heart to cry out, *Amen* unto God's making *our first Parents*, two Glorious Eternal Monuments, of the Riches and Power of His Grace and Mercy, through the Lord Jesus Christ.

All the Difficulty then, that remains now, is only, the removing the *Rebound*, which the Premises seem to make against God's proceeding unto the Condemnation, of any of the Children of Men, seeing they all at first only sinned in Adam, as what the Elect did also.

Towards clearing of which, let us consider, That nothing contained in the *Premises*, can any Ways give Ground in the least to *impeach* the Procedure of *Justice*, in punishing eternally and condignly others of Mankind, who at first sinned only in Adam, as the Elect did. In regard 1. The Covenant in its Terms, (as hath been already, fully cleared) were so just and equal: The Demand of perfect Obedience being Adam's and his whole Posterity's indispensable Duty, by the Law of Creation, Yea and that previous to any other Bond or Obligation by Virtue of the Covenant

upon them : So that it was in no Man's Power present or absent, without the Height of Injustice and monstrous Ingratitude, to have denied Consent unto the foresaid Demand. 2dly. Seeing the Condition required, was so just in its own Nature, that without any formal Proposal of it by God, it was indispensibly necessary upon Man, how much more then, became it his Duty, when a Sovereign God formally proposed it, by Way of Covenant to *Adam*, as the Moral Head of all his Posterity ; offering to accept his Obedience in the Room of all ? I say, how much more by this, did the Covenant become most binding upon the whole of Mankind ?

So that unless we make *Man* an Uncreated, Independent Being, not owing *perfect Obedience* unto the Deity : we must allow, that the Consent of the whole of Mankind, (by God's constituting *Adam* a publick Person) was not only morally and virtually given by *Adam's* Consent as their Head, but that further (in Point of indispensible Obligation and Duty) it was necessarily and actually given, as if every individual among Men had been there present. Upon all which, 3dly, There can remain no further Ground of quarrelling the Imputation of *Adam's* Sin, in its Guilt and Punishment, unto all his Posterity, *Rom. 5. 12. Briefly*, The Breach of a lawful Transaction, though affecting the Posterity (which were not present at the making of the same) stops not legal Execution of the foresaid Transaction, according to the Nature of its Terms, all the World over.

And therefore whatever *Depth of Wisdom* was in God's constituting the first *Adam* the Moral Head of all his Posterity, towards paving the Way for his Acceptance of the *second Adam*, and his Obedience, in the *Elects* Name and Room, who at first only sinned

in the first *Adam* : Yet it would still be accurately noticed, That it was not their sinning only after that Manner ; (to wit, not personally, but in their Representative) that any ways *merited* or procured Christ's being made their *second Adam*, or the Imputation of his Righteousness unto them : This being intirely owing unto Sovereign and free Grace, which was pleased to choose them, and give them unto Christ, to be saved by him : Who otherways, if considered in themselves, as part of fallen Mankind, deserved Wrath equally with the Reprobate, whom a Sovereign God passed by, leaving them in their Sin and Misery. And therefore,

In fine, However the *Model* of the first Covenant made Way for our Lord's *passive* and *active* Obedience, becoming more conspicuously and illustriously a *Satisfaction* unto Justice, in the Elects Name and Room ; yet at the same time this very Satisfaction, being made for the Elect, clearly demonstrates their being most *justly lyable* unto the Curse and Penakty of the broken Covenant : And that notwithstanding of their sinning at first only in *Adam*. And therefore, if they were thus lyable unto Punishment, notwithstanding of the fore-said Consideration ; it must undenyably also be acknowledged, that the Reprobate who sinned in *Adam* along with them, must be so too.

But further, there being none (living under the Gospel, and capable of the Means of Grace) actually condemned by God, but either Unbelieving or Impenitent Sinners : Who can say that God is Unrighteous ? *Reason* it self condemneth all *wilful Despisers* of the Physician and Remedy. And as for others that never heard of the Remedy, the righteous Judge of all the Earth, will never punish them for its Contempt : But consider them as having lived only under the Moon Light

Light of Nature, and deal with them accordingly : so that they shall never receive, one Stripe for despising the Blood of the Covenant, *Rom. 2. 12.*

And as for such who die in their Infancy, or younger Years, coming, as it were, straight from the Loins of the first *Adam*, unto the Judgment Seat of the second : Who ever was, at the Tribunal to give Account of the Divine Procedure with them ? so as to give Ground for any harsh Impressions of the Deity in this Matter. It is indeed true, that considering the Poison of natural Enmity ingrained in them, none can refuse, but the *Cockatrice* deserveth to be destroyed even in *the Egg* ; *Rom. 9. 11.* And it must also be owned, that considering the Original Stock was once planted by God a Noble Vine, fit for producing Noble and Generous Branches ; If this Stock hath voluntarily degenerate into a cursed Briar and Thorn ; that none indeed, in that Case, can prove any Obligation to ly upon a *provoked* Deity, to set Almighty Power and Grace on Work, to *Create* and *Nobilitate* the degenerate Stock a second time.

But withal, as true it is on the other Hand, that considering how very early and *freely* God did forgive our first Parents their great Transgression, the grand procuring Cause of our Sinfulness and Misery, *Gen. 3. 15.* And considering the gracious Promises made to Believers and their Seed, *Deut. 30. 6. Acts 2. 39. v.* All professing Parents, upon their sincere Covenanting with God, for themselves and for their Children, and upon their acquainting them early with their Creator, and with the gracious Redeemer : I say, in that Case, if the Lord call for them by Death, in their younger Years ; Parents have it comfortably to remember, that their *Judge* is one, who shewed *great Bowels* and *Compassions* of Old towards little Children, laying his Hands

Hands upon them, and blessing them, and Commanding they should be suffered to come unto him, *Luke 18. 16. v.*

If *Carnal proud Reason*, as its last and utmost Objection, shall still urge against the *Tenor* of this first Covenant, whereby *Adam's* Posterity comes to be punished for his Sin, that the Souls of our Children, are not from the Parents but from God himself, and thereupon Interrogate, Whence it is, that they are corrupted? It is answered, That as the Soul is immediately created by God, it is noways corrupted, but a Spiritual Substance, having all the natural Powers and Faculties of a reasonable Soul: But upon its Union with the Body, (which constituteth *One* of guilty *Adam's* Posterity) the *Branch* cometh instantly to be Invenomed by the cursed Poison of the Stock: The Lord most justly denying Spiritual Life; Spiritual Death is thereupon judicially introduced. For, the Humane Soul being a *Rational Moral Being*, loving or hating some Object or other, as the greatest Good and greatest Evil; It is evident, that upon its being deprived by the Fall, of its Original *Knowledge, Righteousness, and Holiness*: The Mind, Will and Affections, could not but thereupon be affected with *Darkness, Enmity and Disorder*, which constituteth Spiritual Death.

But if any continue curiously to urge, That the *Manner* of Conveyance of original inherent Corruption should be demonstrated: It is only desired of such, That they explain the particular Manner, how the *old Serpent* at first *Poisoned* the Noble Stock; and then, it shall easily be declared, how it is conveyed to the Branches. It may therefore justly satisfy, That *Adam's* first great Transgression, by which he destroyed and murdered Spiritual Life in himself; as the Moral Head of all his Posterity; is justly punished with Spi-ritual

ritual Death, on all his Off-spring. *Briefly*, Since *Adam* denyed and cast off God for his Lord, no Wonder if God took down his Image from his Soul : And since *Adam* took on with Satan, allowing him God's Throne, no Wonder if by Way of Disgrace and Punishment upon Man, the Diabolical Image be set up in its Room, *Rom. 1. 29.* In fine, *Adam* Transgressed in a *publick Character*, and undoubtedly knew so much himself; as knowing he was the only living Head and Stock of the whole Kind : Besides the Covenant had been Dark and *Ambiguous*, had he been kept ignorant by God of the great Extent of the same : And therefore *solid Reason* can never object against the Punishment, its running *Parallel*, with the known Extent of the voluntary grand Transgression.

These things being over ; lest we forget the *Scope* of the present Discourse, to wit, The declaring the remarkable Events in Time, by which the *Eternal Scheme*, relative to Men, comes to be accomplished : Let us return, and accurately observe how, God's Transacting, thus in the first Covenant, with *Adam*, as the *Moral Head* of his Posterity, made Way, and that in a very Formal and Solemn manner, for accomplishing these Three or Four great Designs. As *1st.* For Man's Obedience being put to the Tryal, Whether he would keep Covenant with God or not. *2dly.* For the Display of the Mutability and Fallibility even of perfect *Adam*, with all his great Stock of inherent Grace. Upon which, *3dly.* The Glorious second *Adam*, must be in Readiness to descend into the Garden, with a new and far more, *All-sufficient Stock* ; rendring the second Covenant more firm and everlasting : More especially, the naked trembling Condition of the first under the poor Shadow of the narrow Leaves, *Gen. 3. 8.* calling aloud upon the second quickly to proclaim, the Intima-
tion

186 *The great Difficulties relative, to the Divine*
tion of the hidden Myſtery, v. 15. By all which,
4thly. Fair Access was preſently given, for the Diſplay
and Execution of the Eternal diſtinguiſhing Decree
relative to Men: So that Electing Love, muſt now
ſpeak plainly: *Abel* and *Jacob*, muſt now be known,
Called, Juſtified, and Sanctified, otherwiſe they ſhall
infallibly periſh, equally with *Cain* and *Eſau*; for all
have ſinned, & Death hath paſt upon all Men. And thus
in a little time, the Eternal Scheme, was very far ad-
vanced. All which leads us natively to the Conſidera-
tion of the *Breach* of the Covenant of Works, as the next
remarkable Event in Time, towards a further Accom-
pliſhment of the ſame.

CHAP. X.

Adam's Breach of the foreſaid Covenant; as the Fourth
remarkable Event in Time, for bringing about the E-
ternal Scheme, is next conſidered. This Event moſt
ſtrange in it ſelf, upon ſeveral Accounts. And yet
great Wiſdom in the Divine Permiſſion thereof. Sa-
tan's Temptation moſt inſinuating in its own Nature;
and Managed with no leſs Subtility. The gradual
ſinful Compliance of our firſt Parents. The Deity
having allowed Man a Sufficiency of Grace, (if im-
proven) for ſtanding, and never having been Ad-
dreſſed for Confirmation; Tea nor ſo much as once
Conſulted in the Tentation; Man can never juſtly
charge God with his Sin or Fall. The Eternal Di-
vine diſtinguiſhing Decree of Predeſtination, being
absolutely a Secret to the Humane Mind, could not
poſſibly affect or influence the Humane Will. While
Satan

Permission of the Fall, considered and cleared. 187

Satan is triumphing; the Divine Wisdom mocketh both him and Sin, in Extracting the greatest Glory to the Deity, and Good to his chosen People, out of so Dark and Gloomy a Dispensation, as what Man's Fall was. However small the Matter of Adam's first Sin, may seem to be in it self; Yet when formally and fully considered, it is undenyably a most heinous and provoking Transgression. This grand Offence introduceth Sin and Death upon all Mankind. The Rational Account of its so doing. A particular Rational Account of the Import of Spiritual Death, and of the manner of its Introduction into the several Powers of the Soul. Man having absolutely lost all Spiritual Life, in the Fall, The Arminian Doctrine of the Power of Free-will, must be Unaccountable. A fivefold Argument, proving and confirming the absolute Loss of all Spiritual Life in Man by the Fall. Let therefore Man naturally pretend to no higher Acts, than what bear Proportion, to the Vegetative, Animal or meerly Rational Life and Capacities. Death Eternal the just Demerit of Man's Sin. Seeing finite Man cannot at once bear the infinite Weight of Wrath, due unto the Infinite Offence in Sin; the Wrath inflicted cannot but prove Infinite in Point of Duration. The Breach of the first Covenant, greatly paves the Way for the Accomplishment of the several Decrees in the Eternal Scheme, relative to the Glory of Justice and Mercy among Men.

THE Fourth Remarkable Event in Time, bringing about the Eternal Divine Contrivance, was, *Adam's Breach of the Covenant, which God had made with him. With respect to which Event, it must indeed be acknowledged, that,*

It

It may be justly surprizing, to hear of the *Breach*, but especially so sudden, of such a Reasonable and Advantageous Transaction, as what the first Covenant was. But yet whoever will seriously ponder the Matter a little, shall presently see, that the Wheels of Providence, in their quick Motion in this Event, were all *full of Eyes*. To clear which, let us remember, 1. That Man upon the most weighty Grounds (as hath been already cleared) was Created *Mutable*, and that *Confirming* Grace (upon equal Reasons) was not the Allowance of his first and natural State; but wisely reserved for his Second and Supernatural One: That so, *God* and the *Lamb*, and not *meer Man*, might have the Praise and Song of Salvation through Eternity, *Rev. 7. 10.*

Again 2dly. Let us next consider, that the Divine *Redeeming Love* in Christ, as tending far more to the Glory of the Deity, than *creating* Love; was now most *pregnant* in the Divine Breast, and having waited from Eternity for this Day, was now become exceeding pressing to break furth, *Prov. 8. 31.* For the Divine Love being the most *perfect* of all others, it must certainly be the most ardent and vehement; And therefore its beloved Object upon the Humane Creation, being seen by it, it thereupon became (as it were) impatient to display it self. Upon all which, 3dly. This Active Spirit of *Love*, moving the Wheels; Providence could make no long Delay. Yet still after all, The whole Progress of this great Project, must be so ordered, as that *Wisdom* and *Holiness* may clearly appear, and shine furth, in the whole Steps and Motions thereof, mutually Embracing one another.

Accordingly let us consider, the *Old Serpent* of a sudden, is found in the *Garden*: For having been banished *Heaven*, and ranged the *Air*, and having found

no Prey, he comes at last to the Earth, where finding *Man*, bearing the Image of God, and possessing a whole lower World, as his own: He is thereupon enraged with the Sight, and falls a *Reasoning* to this Purpose; as his subsequent Attempt confirmeth and maketh evident.

Here is a *Noble Rational Beeing*, promising by Obedience to repair to the Deity, the *Glory* lost by my Rebellion, and thereby to make the lower World pay the *Tribute* of any that is wanting in the Higher: Which Discovery; incensed Enmity could not digest. Again here is an *Inferiour Beeing* to my Self, at best, *Rational Dust*, enjoying the greatest of Blessings; the Divine *Image*, Favour and Fellowship; a whole World to himself, made *Lord of all*, and yet at the same Time, the younger Brother; *whose Dust* I saw taken out of the Earth: All which, no doubt, *enflamed*, *Envy* to the greatest Degree imaginable. Again we have no less Ground to suppose, this *Wise Spirit*, proceeding and reasoning yet further with himself, that however *Perfect*, *Man* is now, yet once I was *more*, and therefore I having fallen, it is possible, yea highly probable, that he may do so too. By all which, being *encouraged*, he goes on to the Contrivance of a suitable Tentation, adjusted to the Rational Nature: In finding out of which, his own Experience dictated unto him, that a Promise of *Increase of Knowledge*, and thereby of becoming more Perfect and Independent *like God*, was the greatest Motives the Humane Mind and Will, could possibly be presented with.

Accordingly without Delay, he *forms* the Tentation, and to render it the more efficacious, He 1. Most subtilly *croucheth down*, Incorporating himself with the Serpent, that so by seeming a Contemptible Speaker, he might neither Affright, nor be much Jealoused by the

190 *The great Difficulties relative, to the Divine*
the Woman. Upon which 2dly. He addresseth him-
self to *Eve*, in her Husband's Absence, that so she might
no ways correspond with him, in order to her Directi-
on or Confirmation; and that *Adam*, seeing her to
have eaten, and yet Death not immediately inflicted,
might with the less Fear, adventure to eat himself,
And then 3dly. To take off all Fear, from the Threat-
ning, behold he gives it a most *Cunning Turn*, *Gen. 3.*
1. — *Yea hath God said, ye shall not eat of every*
Tree of the Garden.

As if the *Old Serpent* had said, By the very Threat-
ning, you may clearly see, that God knows well the
wonderful *Vertue* of that Fruit, above all others, in
the Garden, and therefore is only afraid of your eat-
ing of it, and so becoming like unto himself; Great
in Knowledge, more Independent and Immortal. And
therefore believe it, he hath only Terrified you with
the Fear of Death; Not that, it ever shall be the Issue of
your Eating. Its also most observable, that he insists
much upon *Knowledge*, as considering that Man, see-
ing Heaven above him, and himself below, might the
more easily believe, that a great many Objects were
as yet *mysterious* unto him, and that a great many new
Discoveries, might be added unto any Measure of ori-
ginal Knowledge, which he as yet enjoyed. Upon all
which, 4thly. To make all the more Powerful, behold
he placeth himself near to the Tree of Knowledge,
that so while he address'd the Ear, the *beautiful Fruit*,
might at the same Time affect and engage the Eye, and
so both work together upon the Imagination, as is evi-
dent from the Womans looking so affectionately upon
it, *Gen. 3.6.* At the same Time, while the Serpent was
confering with her.

Matters being now thus prepared, and *Man* at the
Time absolutely Ignorant of any such Enemy as *Satan*,
and

and withal, no doubt much surpris'd with an Address from a *Reasoning* Brutish Creature, answering all his Objections, and pleading and urging so *Sensibly* the Tentation: Behold *Mutable* and *Fallible* Man, inadvertently opens the *Ear* unto the disguised Tempter, and unwatchfully fixeth the *Eye* upon the forbidden Fruit: Which Senses conveying lively Ideas into the Imagination, and these again influencing the *Understanding*; Which being now most intent on the *great Increase* of Knowledge, and being absolutely void of all Experience of fulfilled Threatnings; gradually fell into the *sinful Extream* of doubting the Truth of the Divine Commination, *Gen. 3. 3.* Upon which the Terrour and Aw of the Threatning being once broken, behold the solemn and bold Assertion of the unjealous'd Serpent, assuring them they should become *as Gods*; insnared the *Will*; determining it at length to comply.

Upon all which the *Hand* pulleth the Fruit, which being once pulled, and the Transgression thereby openly begun, (the Fruit can now only do Harm, till it be eaten;) Upon which the Woman proceedeth to eat, and no *visible* Death, immediately ensuing thereupon: Behold *Adam's* stronger Understanding and Will is also Deceived and Insnares with the same Tentation; He no ways (for the Time) jealousing that, the *Affectionate Rib*, made to be a Help meet for him, would wound him more, than what the Want of it did before. And thus in the Depth of Wisdom, the *Enmity* of Satan, and the *Mutability* of Man, opened a Door for the far more glorious Dispensation of *God in Christ, reconciling the World to himself*, 2 Cor. 5. 19. v. And therefore,

That there was a *Special, Wise* and *Holy Divine Hand*, in this Extraordinary and Important Event of Man's Fall, is beyond all Controversie: More especially considering the deep Concern, the *Eternal Covenant*

192 *The great Difficulties relative, to the Divine*
nant of Grace, had in the Breach of this of Works.
Satan, it is true, was in the Garden; but so was God
also : *Satan* acting the Part of a Desperate Enemy to
God and Man ; God on the other Hand, permitting,
over-ruling and therein consulting his own greater
Glory, and Man's greater Good. The *Devil* moved
some Wheels for the disappointing the Deity in his
Ends of the Humane Creation ; But behold, God upon
the Contrary influenced others, within them, for be-
fooling of him, in the *supposed Consequences* of his grand
Tentation. The *Old Serpent* thought, by the Means
of the *Woman*, he had undone all, for ever, to all In-
tents and Purposes, whereas behold the *Woman* by her
Seed, is to bruise his Head, and restore all, according
to the Eternal Scheme.

And as to *Man's Part* in the Fall, God indeed made
the *Soul* and *Ear* that conversed with the Serpent : As
also the *Eye*, *Hand* and *Mouth*, that looked upon, pul-
led and ate the forbidden Fruit : And he also sustain-
ed them all in their Natural Powers, in those Actions.
But as to the least of *Iniquous Compliance*, of either
the Inward or Outward Man ; Who is it that dare, or
can so much as shew or alledge the least Ground, of the
Deity, his being *actively* concerned therein ? For ab-
stract from his *Omniscient* and *Omnipresent* Eye, which
could not be absent, he was not so much as in the least
acquainted by Man, with the Conference betwixt the
Serpent and him ; And consequently much less Ad-
dressed or Consulted for Advice or Confirming Grace
therein.

But rather upon the Contrary, *Man* 1. Most inad-
vertently opened the Ear, yea Treated with the Temp-
ter, and that in a Matter directly and evidently con-
trary unto an expresse Divine Prohibition. 2dly. Yea
and this he did in the Face of *Conscience*, which
brought

brought to his Remembrance at the Hour of Tentation (*Gen. 3. 3.*) both the Divine Prohibition, and the Hazard of the Threatning : Notwithstanding of all which, let us behold with Astonishment, the great *Sun-light* of his Mind, giving Way unto the small Cloud of Satan's *Insinuation*, in stead of dispelling it presently (as it ought) with its Beams ; I mean, behold *Man* intertaining a *Doubt* about the Certainty of the Divine Threatning, and that upon the bare Assertion of an apparent Brutish Creature. Again *3dly.* Let us also behold his *Will* suddenly complying, and that even after Reasoning in the Mind, yea more, even after hearing the Serpent, give God flatly and avowedly the Lie : Which might have presently given the *Alarm*, and fully convinced Man, that surely some *secret Traitor* and Enemy was at the Bottom : And so have effectually determined the Will (had Grace been improv'd) to abominate and flee the Tentation. Whereas behold, upon the contrary, the *Will* hastned its Consent, embracing the Proposal, and thereby practically preferring the Testimony of the Father of Lies, unto the positive Assertion of the God of Truth. *Astonishing Transgression !*

In *Sum*, Neither the secret eternal *Decree* of Redemption at the Time altogether unknown to Man : Nor yet the *Beauty* of the forbidden Fruit known to be (at best) but some spirituous fine coloured Dust, nor the peremptory *Assertion* of the Serpent known at highest, to be but the Words of some Intelligent *finite* Creature : I say, none of all these severally or conjunctly, could ever have by *Force* deleted the two grand concreated Principles of Man's Obedience ; to wit, 1. That God was his *Chief Good*, which was deeply impressed on the Humane Mind : And *2dly.* That a *superlative Love* and perfect Obedience unto this

194 *The great Difficulties relative, to the Divine*
this God, was at once both his Duty and Interest. Had Man duly Improven these two; the great Light of the Mind, and the great Power of the Will, were such, as *all the Apostate Angels* in Hell, (and much less One) with all their Contrivance and Subtility, nor all the *Trees* in the Garden, with all their various Beauties and Usefulness, could never have forced him. And therefore, the *Conclusion* of all, must certainly be, that the first *Adam* in the Garden *destroyed himself* and all his Posterity.

In fine, *The second Adam* stood by a little, till the dark ground Colours of Sin and Misery, were deeply laid, that so he might thereupon raise a far more glorious *Representation*, and *Display* of the Divine Wisdom, Power and Goodness, than what Man in *all the Glory* of his first Estate, could ever possibly do. So that it was not for Want of *Wisdom, Power and Goodness* in the Deity, that this Sin and Fall of Man came to pass; but only to raise their Glory higher. Redemption Work requiring by far, a higher Elevation of those foresaid Divine Perfections, in their Actings, than Man's *simple Confirmation*, in his original Condition could ever have done. The God that had preserved *Millions* of Elect Angels, could certainly far more easily have preserved *one Adam*: But this was not such a proper Measure towards advancing the Divine Glory.

This *grand Transgression* of Adam's, though in its *Matter*, to wit, Eating a little Fruit, it may be looked upon, as a most mean and insignificant Action: Yet if we consider it, in its *formal Nature*, as Disobedience to an express Divine Command; Which Precept was particularly chosen out, and enjoyn'd as the *Test*, of Man's pure Love, just Gratitude, and absolute Obedience to God, it was certainly a most heinous Sin. For behold,

Behold, what Monstrous *Infidelity*, *Ingratitude* and *Diabolical Pride*, were all at once implied in the same?

All which will be the more clear, if we consider that by this Sin; Man 1. *Openly Detroned* God, denying him for his Sovereign. 2dly. Avowedly exalted the Deity's *greatest Enemy* on the Throne, swearing Allegiance unto him: By which Means, 3dly. Man renewed Satan's *ambitious Design* against God, accomplishing in his Favours on Earth, what he could not bring about for himself in Heaven, even raising him (as it were) above the Deity, in believing and obeying him more than God, and thereby at once repairing Satan's Disappointment, and, upon the Matter, mocking the Deity's Banishment of him from Heaven. Again, 4thly. By *this Revolt* of the lord of the lower World, behold God's first Design in Creation, was not only in a great Measure broken, but the Possession and Government, of this lower World, (so far as was in Man's Power) transmitted over to another, even to the *god of this World*, to possess its Obedience and Glory, 2 Cor. 4. 4. And then 5thly. All this *Affront* done the Deity, in his Face, and in Sight of the Holy Angels. And moreover 6thly. Perpetrate by an *Earth-worm*, Yesterday nothing, against infinite Majesty. Neither is this all, But behold 7thly. This grand Transgression, was committed against a *Reasoning* and *Reproving Conscience*, Gen. 3. 3. and against sufficient Strength (if improven) to have come off the Conquerour.

And then finally, let us remember, how it was done, against the *greatest*, *most generous* and *obliging Goodness*; For behold *Man*, who was but just now the Bit of Clay and handful of Dust, is made *Lord of all*; and yet he is the very Person, who is found to be this Atrocious Offender. And therefore, who can but cry out?

196 *The great Difficulties relative, to the Divine*
out? *Incensing Treason!* Rebellion in Heaven, attended
instantly with a new Rebellion on Earth. *Horrid Con-*
spiracy! Surely no Wonder, if God had never taken
upon him the Nature of Man, more than the Nature
of Angels, *Psal. 8. 4. Briefly,* What Words, can suffi-
ciently declare the Grossness and Malignity of this first
and great Sin? *Monstrous Act!* pregnant at once,
with *all* the future Sin and Misery of Mankind! In
fine, let us consider it, as the *Death* of Life, and the
Life of Death: Who can describe it?

The *just Demerit* and condign Punishment of this
heinous Transgression, who can sufficiently unfold?
An Offending Worm, can never satisfy the Offended
Majesty. The Peasant as being of one Blood, (*Act.*
17. 26.) with the Prince, may by his Life, justly sa-
tisfy for the greatest Offences; but the crawling Worm
can never. And therefore, no Wonder if this offend-
ing *Worm*, be never annihilated or *absolutely Destroyed*,
that so, it may be for ever Crushed, in the lowest Hell.
But now let us a little survey, the *Fatal Effects* of this
first and great Sin of *Adam's*; that so the Glorious
second Adam, in his Redeeming Mercy and Power,
may become exceeding Precious. Toward clearing of
which,

The *Apostle Paul*, in a very few Words, *Rom. 5.*
12. by the Direction of the Holy Ghost, declareth,
that by *one Man's Offence*, to wit, *Adam's*, (for none
other can with the least Shew of Reason be alledged)
First, Sin entered into the World. And then *adly.*
That thereby *Death* came upon all Men. The Effects
then, of this Sin, are these two, 1. All Mankind by
it, in the Account of Justice, became *really Guilty* of
the Breach of the Covenant, equally with *Adam*. For
as was cleared already at great Length, *the Consent* of
all Mankind, was not only morally and virtually given

*

in

in *Adam*, by God's constituting him the *Moral Head* of all his Posterity, but that further on our Part, in point of indispenfible Obligation and Duty, it was as neceffarily and really given, as if *every Individual* had been actually present. And therefore refering any Objections on this Head, unto the Answers already given; I fay, It is plain, both from Scripture and Reason, that in *Adam* all finned, and are become guilty, yea even guilty of that great Transgression, in all its heinous Aggravations; And seeing it is fo, who then in Reason will, or can entertain mean Thoughts of *Original Sin*?

It is true indeed, when Infants are new born, the *Innocence* of their Countenance and *Passiveness* in all things done unto them; their *tender* helpless Condition, together with some Natural Pleasantness about them, altogether *vail* this Guilt: Beholders quite forgetting, how in *Adam* all Mankind did really Consent and Concur in that horrid treasonable Action: And how the pleafantest and most lovely Child, born among Men, are inwardly *poisoned* with a cursed Contrariety and Enmity againft the Holy Nature and Law of God, *Rom.* 8. 7. *Pfal.* 58. 3. And thus as the *External Innocence* and *Beauty* of the Natural Serpent, in the Garden, did obscure the Horrid Guilt, and poisonous Venom of the old moral Serpent lurking therein, fo our Children being for the Time, Innocent of all actual Transgression, and Naturally bearing our Likeness; *Self Love*, will not allow us to fee any thing of Satan's Image in them: We no ways calling to Mind, that our Children, are no lefs really *Adam's Moral Branches*, than what they are our *Natural Offspring*.

Again *2dly*. All then being thus guilty, Behold *Death* as the juft Demerit and threatned Punishment

198 *The great Difficulties relative, to the Divine*
upon Sin, attacketh all Mankind, Gen. 2. 17. —
Thou shalt surely Die, to wit, Naturally, Spiritually and
Eternally: As for the Nature and Equity of this Pu-
nishment, let us consider, that nothing can be more
Reasonable and Equal, than these *Three*.

As *first*, seeing the Rational Soul and Humane
Body, (created and united to glorifie God) did
upon their *Union*, conspire together against their
Maker, to his great Dishonour; Nothing thereupon,
can certainly be more just, than that this *Union* should
be *dissolved*, and never be restored again, till either
Justice should be fully satisfied for Sin, or else in order
unto a joint Undergoing in Soul and Body, the Wrath
due unto the same. Nothing then, can be more con-
sonant to *Reason*, than that, *Natural Death*, I mean,
the afflictive gradual Dissolution of this *Union*, should
be inflicted, upon sinful Man. For Man inverting
(by his Sin) the designed End of his Creation, no
Wonder, if God dissolve his Natural Constitution. See-
ing the *Supream* and Ultimate End of the Humane Na-
tural Life, was denyed the Deity (so far as Man could
disappoint him) surely much more, ought the *Subor-
dinate Ends*, of continued temporal Happiness be de-
nyed Man. *Briefly*, He that will not live to God,
deserveth not to live to *Himself*: Neither can the Dei-
ty be obliged, for ever to preserve a Serpent, or
cherish a Cockatrice in his Bosom.

Again *2dly*. It is no less evident to *Reason*, that
seeing *Man* did not improve the Noble *Spiritual Life*,
bestowed upon him at Creation; which was so per-
fect, as to maintain it self (if improven) against all
Opposition, that then certainly, he is most justly ly-
able unto *Spiritual Death*. For considering how Man
enjoyed all the Necessaries and greatest Comforts of
that Life, together with an Assurance of Immortality
therein

therein, only upon Condition, he would not destroy himself: Who will not say, But if Man after all this Goodness, voluntarily neglecteth the Means of Life; but that he most justly deserveth to die, *Hos.* 13. 9.

This *spiritual Life*, consisting in the perfect Knowledge of God and His Will, in the Humane Mind; together with perfect Love to God, and Delight in His Law, in the Will; qualifying and enabling Man for perfect Obedience, in Order unto perfect and intimate Communion with God; Let us on the other Hand see, how justly *spiritual Death* in all its Parts, comes in the Room of the foresaid *spiritual Life*, by Reason of Man's Sin.

And *First*, Seeing the noble *Humane Mind*, that leading Power of the Soul, indued with perfect Knowledge of the Deity and His Will, did so unaccountably give Way, and lowre before the small Cloud or Vapour of the Serpents Assertion, which its strong Beams (if duly improven) might easily have dispelled; How just was it for the provoked Majesty, absolutely to withdraw the *Divine Light*, and suffer *spiritual Darknes*s to come in its Room. If the natural Sun, because of a little Cloud's coming over him, should stop his Course, How just were it, his *Light* should be turned into *Darknes*s.

Again *secondly*, considering how the Will, that high commanding Power, which might have laughed a fallen Angel to scorn, did so quickly and voluntarily, at once exchange God, the chief good, Yea, and that though certainly experienced to be such, for an alleged uncertain Happiness: And further, considering how quickly it did exchange the express Divine Law (the most infallible Rule) and that for the Dictates of a fallible lying Creature: Can any Thing after such unaccountable Actings, be more reasonable, than that

*

the

200 *The great Difficulties relative, to the Divine*
the Humane Will, should now 1. have *Vanity* for its
Object, seeing *Vanity* was its Choice : For, consider-
ing how it preferred an uncertain Promise from Satan,
unto the infallible Promise of the God of Truth ; It
was certainly but highly reasonable that, that noble
Faculty of the Humane Will should be degraded, and
made foolishly to seek for its *Happiness* from the vain
and changeable Creature. And again 2^{dly}. Seeing, the
practical Understanding choosed for its Rule, a *Contra-*
diction to the Holy Divine Rule, *Gen. 3. 3.* No won-
der then, if it was given up to the *Power of Satan*, and
enslaved to the *Law of Sin*. And thus these leading
and commanding Faculties and Powers of the Soul,
being once corrupted ; It is obvious, that all the
more subordinate, must be so too.

Briefly, when Man had by his grand Transgressi-
on provoked the Holy Ghost to desert him, Satan en-
tered and inspired him, with the diabolical Principles
of *Error* and *Enmity*. For, Man being a *moral rati-*
onal Being, he must of Necessity be good or evil : And
some Perfection or other in the Deity, must be glori-
fied by him. An *Almife* God, can never make and pre-
serve such an Excellent Creature in vain. And there-
fore, if Man, will not be holy, he must be wicked,
and if he be wicked, he must be for the Day of Evil ;
serving to glorify Justice, in that solemn and great
Day of Wrath, *Pro. 16. 4. v.*

The Premises being duly considered ; What *sa-*
ber Mind is it ? free of sinful Curiosity, that may
not have full Satisfaction, anent the Manner of the
Conveyance of original Sin, from Father to Son ; more
especially, if the following Gradation, consisting of
these four Steps, be but a little noticed. As *first*, That
Adam by Sin, destroyed in himself all spiritual Life,
and in and by the very same Act, introduced *Dark-*

ness, Enmity and Sensuality, into the Mind, Will and Affections; which lead and influence all the other Powers of the Soul, together with the whole Members of the outward Man. Again *secondly*, upon this, God *judicially* left Man, in this guilty and corrupted State, giving him up to the Power thereof: Seeing Man would rebel, and corrupt his Nature, like the *apostate Angels*; nothing could be more just, than for God judicially to say *Amen*: That so Man might know the Difference, betwixt his first and second Lord; Obedience and Disobedience. And then *thirdly*, Let us consider, That *Adam* in this first and great Transgression, being the *moral Head* of all his Posterity, the Spiritual Death, introduced upon him thereby, contained in it, not only his own *personal* Punishment, for his personal Guilt, but also, let it be remembered, that Justice inflicted upon him, the foresaid spiritual Death, as the *common natural Head*, and Stock of all Mankind, for their sinning in him, as their *moral Head*: Yea and that upon this very Design, that the whole Race, might also be punished with the same: Justice according to the Extent of the Threatning in the first Covenant, *Gen. 2. 17.* requiring no less. Upon all which,

Fourthly, *Adam* thus guilty and corrupted, being the common Parent and Stock, by ordinary Generation, of all the Humane Race; not only Justice, in a Moral Way, but also, on the other Hand, the *universal and unalterable natural Law*; of all finite second Causes, in a physical Way, rendering it impossible, for him to propagate or produce any Progeny, but of the same Nature with Himself: And that without any Change, either of the *Kind*, or of the *eminent innate Qualities* affecting the same. All which Considerations greatly cleareth, and accounteth for the Corruption of

202 *The great Difficulties relative, to the Divine*
of the Branches, as coming from the Corruption of
the Stock. Accordingly, The Holy Ghost by Job,
preacheth it as an impossible Thing,——To bring a
clean Thing out of an unclean, Job 14. 4. v. And that
which is *born of the Flesh, must of Necessity be Flesh,*
John 3. 6. Briefly, Corruption can never be the Pa-
rent of Grace : Nor can Darkness produce Light ;
Nor Enmity Love ; Nor Sensuality spiritual Minded-
ness. For even *David* an Elect Vessel, a great Favourite
of Heaven, and in due Time to share deeply of sanc-
tifying Grace ; Yet as soon, as he became a Branch
of old *Adam*, behold *he was conceived in Sin, and shapen*
in Iniquity, Psal. 51. 5. v.

It is true, nothing *purely moral*, as such, can be
produced efficiently by any *physical* Material Cause.
But as true it is, (not to speak of the great *Sympathy*,
in manifold Respects, both spiritual and bodily,
which is seen daily, betwixt Parents and Children,
conveyed in the Course of ordinary Generation) I
say, not to enlarge on these, if either on the one
Hand, we mind the Parents begetting and conceiving,
to be both most corrupt ; Or on the other, that *Justi-*
ce stands indispensibly obliged, by the Breach of
the first Covenant, *Gen. 2. 17.* immediately upon the
Existence of a Child of *Adam's* to inflict the Death
threatned ; There can remain, no Mystery in the *Souls*
being corrupted, upon its Union with the Body, and
the Body upon its Union with the Soul. It is true,
these two essential Parts, while asunder, and *previous*
to their Union, they are the Workmanship of God,
whose Holy Hands, can defile nothing ; But then, on
the other Hand, it is no less certain, That upon their
Union together, instantly, the *base pestilentious Blood* of
Old, Guilty, Corrupt *Adam*, runs through all the Veins,
both of the inward and outward Man, spoiling the
whole Person, with its Plague. *

I should now gladly close this Subject of *Original Sin*: Only before I leave this Branch of *spiritual Death*, come upon all Mankind, by *Adam's Sin*, there is one *native Inference* arising from it; which cannot be overlooked: In regard, I know no Article of Gospel Doctrine, in which *the Glory of Christ*, and *the Salvation of Men*, is more concerned. The *Inference* is,

That since *absolute spiritual Death*, hath infallibly seized all Mankind, by *Adam's first Sin*, that then certainly, there is now, *no Power naturally in any Man* (previous to Regeneration) *for performing, even upon the highest moral Swaſon, the least spiritual Good, or Holy Action.*

So that, *one Holy Thought, Word or Deed*, proceeding from right Principles, Motives and Ends, is absolutely impossible to Man in Nature; for, these two, can never be separate; *absolute spiritual Death*, and *absolute Impotency* to all spiritual Good. For, if any inherent Power, (yea the least that possibly can be conceived) to perform spiritual Good, remain yet with fallen Man, then of Necessity, there is some *spiritual Life*, yet to be found with him: Every real Act requiring a real Power, in its Principle, bearing Proportion to the Nature of the Act performed by it. But that there is *no spiritual Life*, even to the least Degree, to be found now naturally with Man, is most evident, both from *Scripture* and *Reason*.

The Strength of this Argument, depending upon the Probation of *absolute spiritual Death*, its seizing upon *Adam*, and all Mankind, upon his Sin; which being upon serious Reflection, a Truth (when once revealed) as much consonant unto and confirmed by *Reason* it self, as any contained, in Holy Scripture, let us therefore allow a few serious Thoughts, upon these

five

204 *The great Difficulties relative, to the Divine*
five following Arguments ; as Clearing and Establish-
ing this great *Anti-arminian* Position.

As *First*, Let us consider, that *Spiritual Life* original-
ly in Man, was the principal Part of the *Deity's Image*,
after which he was created : And *Next*, that then cer-
tainly the necessary *Respect*, which the Deity owed to his
own Honour and Majesty obliged him, upon Man's sin-
ning, to take this *his Image* of Spiritual Life, intirely
down : For nothing but Impotency, to resent such an
Affront done the Image of God, in Man's Soul, or base
Meanness of Spirit, could possibly hinder the abso-
lute Substraction of the Divine Image, consisting in
Knowledge, Righteousness and Holiness, upon the In-
troduction of Satan's, upon the Humane Soul. And
therefore *Reason* can never suppose, That the Deity
could suffer his Glorious Image, in the least *Holy Re-
main* of it, to hing so near the ugly and abominable
Effigies of the Devil; more especially, to be set upon the
left Hand, Satan's having gotten the right, in Point of
Predominacy. Can ever *Light* have such Fellowship
with *Darkness* ? Briefly, the *Holy Ghost*, could not but
absolutely leave the Temple of Man's Soul, upon *Sa-
tan's* being introduced, to the Possession of the *Throne* :
And *Reason* will never allow a Man to conceive the
Holy, Holy, Holy Lord God of Hosts, to share Man's
Soul betwixt Him and the wicked One.

Again, 2dly. *Another Argument* proving absolute spiri-
tual Death to have seized all Mankind, is, not only the
Divine Respect, the Deity hath to his own Image ; but
the vastly *different Natures*, of the Image of God and
of Satan : So that considering the incompatible opposite
Natures of Grace and Sin, Holiness and Corruption ;
the very Nature of Things must alter (which is im-
possible) or the *Arminian Doctrine*, of the Power of
Nature and Free-will must fall to the Ground.

For

For, it must be acknowledged, that certainly when *Man* sinned and fell, that then *Sin*, became the predominant Principle, and got the reigning Power in the Humane Soul. For if *Grace* still had the *Ascendant* and reigning Power, then *First*, How did Satan overcome Man? And *2dly*. Why is Man, termed fallen, dead in Trespasses and Sins; and one in whose Heart, every Imagination of the Thoughts thereof, is only Evil continually, *Eph. 2. 1. Gen. 6. 5.* So that *Sin*, having become the *Predominant reigning Principle*, in the Humane Nature; it is thereupon undeniable, that *Grace* or Spiritual Life, cannot be naturally with Man upon the Throne; acting there, as the reigning and living Principle of his Nature; which it must necessarily be, before he can have any real Power for Spiritual Good. Briefly, either God or Satan, *Grace* or *Sin*, must be upon the Throne; and not both: For whoever of them reigns (so contrary and opposite are their Natures) that one, keepeth absolutely the Dominion, *Rom. 6. 14. In fine*, If the *strong Man* keep the House, all his Goods are at Peace. But if the *Stronger* come and bind him; then he taketh from him, all his Armour, wherein he trusted, and divideth his Spoils, *Luke 11. 21, 22. v.*

As for the *Mixture* of *Grace* and Corruption in the Godly: *Corruption* first had the intire Possession, to evidence the Divine Resentment of Man's despising his Image, *Eph. 2. 1.* Secondly, *Grace*, its Entry, is upon the Account of the full Satisfaction, given to Justice by Christ, in his Peoples Room, *Rev. 1. 5.* *Thirdly*, It enters now as a *Conquerour*, not to live at Peace, but to kill, and in due time to eradicate *Sin*; yea, upon its very first Entry, it giveth indwelling *Sin* its dead Stroak, *Rom. 6. 14.* So that all its Motions afterwards, are but the Strugglings of a beheaded Man: All which being

Acts

206 *The great Difficulties relative, to the Divine*
Acts most worthy of the Deity, and noways reflecting
upon any of the Divine Perfections, they are most con-
sistent with the foresaid Arguments, noways diminish-
ing, but rather establishing the Force of the same.

A *Third Argument* for confirming the foresaid Truth,
is, That the Glory and Perfection of the *Divine Truth*,
stood engaged by the peremptory Threatning, *Gen. 2.*
17. absolutely to substract spiritual Life, and inflict
spiritual Death, upon sinning Man : From which it is
argued ; That either *Man* did die or not, in the Day
he did eat ; If he did die, then we have what is dis-
puted for ; and let spiritual Life no more be attributed
unto him : If not, then let the *Arminian* explain these
words, *Gen. 2. 17.* — *In the Day thou eatest there-
of, thou shalt surely die* ; and at the same time account
sufficiently for the *Glory* of the *Divine Truth*. For in
vain is it, to object, That *Man* did not die in the fore-
said Day, Naturally nor Eternally, and therefore, why
is the *Peremptoriness* of the Threatning only urged as
to *spiritual Death* ; for certain it is, that the very Day
in which *Man* sinned, *Death* in its full threefold Im-
port, was at the same time inflicted upon him, in the
full Sense, in which the Threatning could possibly be
intended by God.

This *Affertion* perhaps at first may be a little sur-
prizing, but a very few Thoughts may come to con-
vince us of the Truth and Certainty thereof ; in order
to which, let us only first consider the *publick Covenant*
Relation, in which *Adam* stood, when he was thus
Threatned, upon Supposition of Disobedience ; and
thereupon next, *2dly.* Let us call to mind, that the
Import of the foresaid Threatning, must certainly be con-
sistent, with the Nature of the *foresaid Relation*, and
the *Extent* of the foresaid Disobedience.

And therefore accordingly, *natural Death*, however
in

in its mortal Seeds and Forerunners, it might affect *Adam* from that very Hour, yet as to the *Completion* of it, the Threatning, could never possibly intend *the Day* of his Disobedience to be the Term thereof: For it is evident, that thereby his *natural Posterity*, with whom the Covenant was made, as truly as with himself, could not have descended from him. And again, As to *eternal Death*, behold in the very Hour of sinning, not only did *He*, and all his Posterity become lyable unto it, and were deprived of the glorious Forerunners of eternal Life, to wit, the special Divine Favour and Fellowship with God, but also, on the other Hand, behold the dreadful Sparks and Kindlings thereof, in the Frownings of the Deity, the Condemnings of Conscience, Fear of Wrath, Horrid Confusion and Consternation, which were all to be found with *Adam*, in the Day that he sinned; *Gen.* 3. 7, 8. And that he was not *actually* that Day cast into the Lake, was not any short-coming, in the fulfilling of the Threatning; but for the Reason already given, to wit, that the Disobedience threatned, was not only the Disobedience of *personal Adam*, but of the *Moral Head* of Mankind; and therefore that the Punishment might run parallel with the Extent of the Sin, *Adam* must not *that Day* be cast into Hell, but be spared to become the *Natural Head* of all his Posterity.

So that still it is peremptorily affirmed, That the *Threatning* was as *fully* and condignly inflicted, both as to *Natural* and *Eternal Death*, as what God *really* intended, or the *Nature of the Thing* possibly could allow; in the Hour, when the Deity, pronounced the same. Yea more, to suppose any thing less, is certainly to impeach the Infinite Perfection and Glory of the *Divine Truth*, which is the same in the Deity, both as to Threatnings and Promises: And further, for God to
have

208 *The great Difficulties relative, to the Divine*
have in the *least* failled in the first grand Threatning, was certainly not consistent with the Infinite Wisdom, Majesty and Conduct, of the Supream and All-wise Governour and Judge of the World. *Briefly*, Upon the whole, it is now evident, that so far as the Threatning was *really intended* by God, and so far as *Adam*, (as the Moral Head of all his Posterity,) was capable of the Infliction of the same, that God did really fulfil and execute the same upon him, in the very Day, in which he sinned. And therefore, we have most solid Ground to conclude, That *absolute spiritual Death*, as being both intended in the Threatning, and Man fully capable of it, was certainly inflicted upon him, upon his Breach of the Covenant, *Rom. 3. 23.*

If any should here urge, Why may not the *Beginnings* only of spiritual Death, as well as natural and Eternal, be supposed to have been inflicted upon *Man*. The Answer is obvious, because *First*, Spiritual Death, though absolutely inflicted, noways hindred *Adam's* surviving, as the natural Head and Stock of Mankind, which either natural or eternal Death would have done; and thereby marred the Accomplishment of the eternal Decrees relative to the manifold Generations of the Children of Men. *2dly*, The absolute Dominion of Sin, (as was said already) though consistent with the *natural*, yet is not so with the *spiritual Life*. For, no Man can serve two Masters; Grace or Sin must have the Throne in all moral Agents, *Mat. 6. 24.* And therefore seeing Man, hated his first Lord and Law-giver, and hath loved the latter, it is impossible in Nature, but *fallen Man*, must be subjected to the Law and Influence of the Power upon the Throne. And seeing *Satan*, and *Sin*, with Man's own Consent, got the Ascendant, over *God* and *Grace*, in the Hour of Ten-

tation

tation, its easie to judge, what Kind of Power to do Good, it is, that can remain now with fallen Man.

The fourth Argument evincing this Truth, is the *Nature and Glory* of the Divine Justice, rendring it simply impossible for any spiritual Life, in the least Degree, to be left with *Adam*, upon his Sin: All which will be the more clear, if we consider that the *wilful Contempt* and Abuse of spiritual Life, together with the *Violence* done unto it by Man, had no Punishment fully adequate and proportioned unto such a Crime, less than, spiritual Death. For, he that will not live spiritually, when in his Power, and who voluntarily doth that, which he knows will destroy spiritual Life, *Gen. 3. 3.* He certainly is not condignly punished, as what he deserveth, till he undergo *spiritual Death*: And hence, were *Self-murder* consistent with Life, infallibly the most cruel and disgraceful Death, would be reckoned but an *equal Punishment*, for such a horrid Crime. And therefore, even after Death, the Bodies of such Persons, are openly Disgraced, and in their Burial, separated from others. And seeing the Self-destroyers of natural Life, deserve this Treatment, how much more the Destroyer of spiritual Life, as being by far, more Excellent, than the other.

Briefly, God being *Infinite, in Wisdom, Justice & Righteousness*, it is simply impossible, he would either go below or above the real Desert of Sin, in the Punishment thereof: And therefore seeing he appointed *Death*, to be its Punishment, certainly no less can satisfy Justice; and if so, which Way, the *least Degree* of spiritual Life could remain with *Adam* upon his sinning? is what *Reason* cannot so easily comprehend. And if no spiritual Life, was left in *Adam* (till Regenerating Grace through Christ restored the same) which Way then, any Man descending from him (previous to Re-

⊙

neration)

210 *The great Difficulties relative, to the Divine generation*) should have a Power to do Good, to turn from Sin, embrace Christ, and follow true Holiness, is such a *Mystery*, that till once its *Author* and *Way* of Conveyance and *undeniable Effects* be declared; no Man of solid Sense and Reason will reckon himself obliged to believe the same.

The fifth Argument, proving this important Truth, is the *great Improvement*, which God from Eternity, designed to make in time, of the Breach of the Covenant of Works: Which was to glorifie the *Riches and Power of the Divine Grace*, not only in Creating again this new Nature in the Elect out of nothing, but in raising them from this spiritual Death, in Spite of the strong Bonds of gross Ignorance, Atheism, Unbelief, Enmity, and Sensuality, *Eph. 2. 1. and 10. verses. Col. 1. 12, 13.* And this was most wisely ordered, that so the *whole Praise* of Salvation, from the *first quickning Motion* in the Souls of the Elect, unto the last *perfecting Stroke* in Redemption Work, might intirely redound to God in Christ; and that the Redeemed might no ways share therein, *1 Pet. 3. 4, 5. verses.*

Whereas on the other Hand, If there be *any spiritual Life*, or the least Degree of saving Power to perform spiritual Good, *Naturally* with any Man, previous unto Supernatural Grace, then not only was there no Wisdom in the Divine Permission of the Fall, but the whole glorious *Complex Contrivance* of the Adorable Trinity, with respect to Christ's Incarnation, Death, Resurrection, Ascension, and Intercession, is all in vain. For if Man have a Power and Freedom in his Nature and Will, upon Moral Swasion, to determine his Will, and actually turn himself from Sin unto God, by Faith, Repentance and new Obedience, then according to the Tenor of the Scriptures, *Ezek. 33. 11. Mark 16. 16.* God stands obliged to bestow Salvation upon him.

him. So that Man can be a *Saviour* to himself; and all the deep Counsels of God, about a *Redeemer* unto him, in stead of being the *manifold Wisdom* of God; *Ephesians* 3. 10. Have only been *Foolish* and *Vain Speculations*. And finally, (if Matters be thus) whatever Notes he may sing in Heaven, to his Creator for natural Power, there shall be no Room left for singing the Song of the Lamb, *Rev.* 1. 5. — *Unto him that loved us, and hath washed us in his own Blood.*

Upon the whole, it is plain from the *Premisses*; that the Asserters of a natural Power and Freedom in Man's Will, upon the Proposal of suitable Motives to turn himself to God, doth at once rob the Deity of *Jealousie* over his own Glory, and depriveth him of the great Perfections of *Truth*, *Justice* and *Wisdom*; plainly saying, That God would *truckle* to the Devil, in suffering his Image to be erected not only beside, but above the Divine Image in Man's Soul, without withdrawing his own: And that in the solemn Threatning, the God of Truth was *Yea* and *Nay*: And that Man's horrid Attempt and Violence upon the noble spiritual Life, was not *Criminal*, in Justice Account; and that the Divine Wisdom, in the eternal Counsels of Redemption, was absolutely *vain* and to no Purpose: *In fine*, That Man both died and lived spiritually at one and the same time.

So that plainly, the *State* of the Question now is; Whether shall we yet Adore and Worship the *Arminian Dagon* of the *Power of Free-will*, in Contempt of all the forefaid Glorious Perfections of the Deity? Or shall we solidly believe and acknowledge the Divine *Jealousie*, *Justice*, *Wisdom* and *Truth*; and allow this *great Dagon* to fall to the Ground, and break himself to

212 *The great Difficulties relative, to the Divine*
Pieces, before the Presence of those great Divine Excellencies of the God of *Israel*.

I know that some of the more subtile Disputants for this *Arminian* Doctrine; when they find themselves, straitned, by Arguments bearing hard upon the same; and particularly, when they are urged to declare the *Nature* of this Power, in Man's Will, to turn himself unto God, to wit, Whether it be of a *Common* or *Saving* Kind, that so the World may know what Kind of Grace to call it, and what Fruits to expect from it; whether such as accompany Salvation, or such as are only transitory and perishing; I say, when they are thus urged, they, as being very loath to disclaim this Doctrine (so very pleasant and acceptable unto proud Man) at length are obliged, to affirm, That this Power and Freedom in Man's Will, consisteth in an *Indifference* unto Good or Evil; So that (according to them) Man hath Power to turn himself to what is Good or what is Evil, according to his own Pleasure. And thus they place *Man's Will* exactly, in *Æquilibrio*, making it the Ballance, that may turn either Way, according as Man himself pleaseth. So that they will not allow of the Distinction of *Common* and *Saving* Grace *a priori*, or previous to the Exercise of this Power, but only a *posteriori*, to wit, as the Will actually determineth it self to Good or Evil; so accordingly they will allow this Power to be Saving, or not.

To all which, I shall only reply a few *Considerations*, towards the discovering the *Unaccountableness* and gross Absurdity of this Description of the Power and Freedom of Man's Will, that so their last Subterfuge, may be seen to be meer Sham, as having nothing of Reality or Solidity in it, but only a meer Stretch of corrupt Wit, and wicked Invention.

And therefore first let us consider, That the placing
the

the Power & Freedom of Man's Will, in an *Indifferency* to Good or Evil, to be improven as what Man pleaseth himself; is an *Assertion*, so flatly giving God *the Lie*, and so directly *flying in the Face* of clear explicate Scripture, that no sober Mind professing to believe the *Divinity* of the Holy Scriptures, can ever be supposed (upon the least serious Reflection) to adhere unto the same. For, how plain and positive is God in describing Man's Corruption to be such, as is altogether inconsistent with this Doctrine, *Gen. 6. 5. And God saw that the Wickedness of Man, was great, in the Earth, and that every Imagination of the Thoughts of his Heart was only Evil, continually.* After which Divine Description of the Heart of Man, extending to every *Imagination* thereof, and asserting the same to be *Evil*, yea, to be *only Evil*, and to be so *continually*; to wit, while in an unregenerate State; if any Person will still continue to affirm an *Indifferency* in the Will of Man, equally to *Good* as to *Evil*; he must certainly not only know something in Man, which the *Deity* is ignorant of, but also must be acquainted with something in the Powers and Faculties of the Humane Soul quite contrary unto what an Omniscient and Heart-searching God hath *discerned* therein. Besides, it is truly strange, considering the repeated peremptory Assertions of the Necessity of fresh *actual Influences* of Grace unto Believers themselves (whose Natures are Sanctified) in order to their thinking a *good Thought*, or performing the least spiritual Good, *Job. 15. 5. 2 Cor. 3. 5.* That any Reasonable Man, can have the Confidence to Affirm, That Man *naturally* and previous to Regeneration, hath an *equal Power* for the doing of *Good*, as what he hath, for the doing of *Evil*.

Again, *2dly.* If this Doctrine hold, of an *Indifferency* in Man's Will unto Good or Evil; so that Man

O 3

may

214 *The great Difficulties relative, to the Divine*
may either Believe or not Believe, Repent or not Re-
pent, be Sinful or truly Holy, *as he pleaseth himself* ;
Then certainly the great fundamental Doctrines of the
Holy Scriptures, at once fall : For if *this Principle* be a
Truth, then, let God no more speak of *Election*, for
every Man can save himself (if he will) and so re-
cord his own Name in the Book of Life, and that whe-
ther God hath done it or not. So also, let *our Lord*
never more Preach of this Way to Life, its being *strait*,
or of there being *only few* that find it, for, according
to this Doctrine ; who is it that may not, peremptorily
say, and resolve that he will have Heaven, and the
great Salvation, and thereupon *determine his Will* to
accept of Christ, and turn to true Holiness, so that all
Mankind, *in gross* may come there. Briefly, according
to this Tenet, God *the Father* Elected in vain ; and *our*
Lord Died in vain, as to the purchasing of spiritual
Life unto his People ; and the *Holy Ghost* creates in vain
any such Principle in them, seeing they are *naturally*
endued with a Power (if improven) sufficient for
Salvation. Yea more, according to this Principle, the
whole of Man's moral Actings and Determinations, yea
even such as respect his eternal State and Condition, are
all absolutely *dependent* upon his *own*, and *independent*
of the Deity's Will. So that the Children of Men may,
intirely regulate their Way and Walk in this Life, and
their eternal Condition in the Life to come, as they
please themselves : And if so, let the *Dominion* of both
Worlds, present and to come, be no more ascribed un-
to the *Almighty God*, but only unto the *mighty Will* of
Man. Yea let the Deity (*absit Blasphemia*) have a
Care of *innumerable Surprizes* in one Day, as not
knowing *a priori*, which Way the Will of Man (stand-
ing thus in *Aequilibrio*) will turn, or determine it self ;
yea and that even in the greatest and most important
Actions of the Humane Life. It

It is true, That some plead, that if *this Indifferency* be not in Man's Will to do Good or Evil, that then the *Glorious Liberty* of Humane Actions suitable to Intelligent Rational Natures, is taken away; Man being determined, by extrinſick Divine Power, and Decrees, before he determine himself, and so allowed *no Choice*; and consequently acts not with Freedom and Liberty.

In Answer to which; It would be considered; that Man having misimproven *original Grace*, and thereby having lost all Power, even all spiritual Light and Life towards the performing any spiritual Good. There now remaineth nothing but *Bondage* and *Slavery* unto Sin and Satan in the Will of Man, *Eph. 2. 2. v.* So that Man's Heart now, is wholly set in him to do Evil, *Psal. 10. 5.* And therefore, *2dly.* It is evident that a *supernatural gracious Power* must determine the Will of corrupt Man, before ever he can in Sincerity, so much as desire or choose; But much more before he can perform any thing spiritually Good, *Psal. 110. 3. v.* From all which, *3dly.* It cannot but also be most obvious, That any *Liberty* or *Freedom* in acting, which Man hath Ground to desire or rejoyce in, must not consist in an *Indifferency to Good or Evil*, but on the contrary, in the Will's being powerfully and sweetly determined by a *saving Illumination of the Mind*, discovering the Excellency and Glory of the Object, and by an *irresistible perswasive Divine Influence* upon it self, causing it, most cordially and spontaneously, without the least of Violence or Force, to embrace the same. And the more this *Determination* of the Will, is fixed and secured by *Eternal Immutable Divine Decrees*, relative unto the same; It is certain that Man owes so much the more unto the Deity; and will no doubt acknowledge the same, as soon as, he seriously Reflecteth upon the great Mutability and
Fallibility,

216 *The great Difficulties relative, to the Divine Fallibility, even of perfect Adam, when Power and Freedom in his Will, towards the doing of Good was in its greatest Perfection.*

And therefore upon the whole, considering the *Glorious Liberty* and *Freedom* with which the *Deity* acteth, who yet is *only*, and *necessarily* determined to what is *Good* ; And considering also how the Holy Angels act most *freely* and *spontaneously* in the whole of their Service and Obedience unto God, who yet at the same Time *can never* turn unto Sin ; It is evident, That *Indifferency to Good or Evil* must be very far from being the *Liberty* or *Freedom*, which mutable imperfect Man, needs to be fond of. And therefore, considering this *Notion* or *Description* of *Liberty*, in relation to fallen corrupt Man, to be but a meer Fiction and Chimera : More especially seeing, all actual saving Faith, Repentance and new Obedience, doth necessarily require a real positive Principle of spiritual Life, (bearing Proportion to those spiritual Acts and Performances,) to be first planted in the Soul ; which, (as hath been proven) Man, *naturally*, is absolutely void of : I say, considering all these together, it remains still to be a very *close Reasoning* with *Arminians*, to urge them to declare whether it be *common* or *saving* Grace, that is naturally with Man towards the doing of Good. For, seeing this (alledged) *Indifferency* to Good or Evil, can never be put in *Exercise* in relation to *Good*, without a positive Principle of *spiritual Life* in Man ; Then certainly, they stand Obligated, *First*, To prove that such a *Principle* is truly to be found naturally in Man. And *2dly*. That in its Nature, it is truly of a *spiritual saving Kind*, capable of bringing forth Fruit of the same Nature : Otherways we must be allowed to warn them, That their *general fond Notion*, of Man's Power and Liberty, as consisting

sitting in an Indifferency to Good or Evil; may well Bouy them up with Hopes of becoming Religious, and saving themselves when they please; But withal, if they get not the *positive Principle* of special saving Grace, there is all the Ground in the World to fear, that they themselves, will not be indifferent, about this Indifferency throw Eternity, *Jobn 3. 3.*

In Sum, The Conclusion of all is, That seeing no *vital Act* can rise higher, than the Nature and Power of its *Principle*, from which it proceedeth: Then let every solid Man (while Unregenerate) pretend only to Acts, bearing Proportion to the *vegetative, animal and meerly Rational Life*: But no ways unto any that are *Spiritual* or *truly Holy*, or that accompany Salvation; till once (*John 1. 13.*) He be born of God; and thereupon endued with a *Supernatural Principle* of *Spiritual Life*, enabling him savingly to know and love God in Christ, and from Love, to Obey, and in obeying, to design the Divine Glory; *Ezek. 36. 26, 27.* All other Acts of Religious Obedience, not *thus* qualified, being but meer Sham and dead Form in Godliness. Briefly, The first and great Commandment so termed by our Lord; *Matth. 22. 37, 38.* *Thou shalt love the Lord thy God, with all thy Heart, with all thy Soul, and with all thy Mind, and all thy Strength: Will, and must be the Foundation Principle, and living Spring, in the Humane Soul, of all true and acceptable Religion, to the End of the World.* So that, suppose the *Body* should burn in the Flames, in a Religious Cause, if the Soul be not quickned and warmed with this Principle of Love, all is nothing, *1 Cor. 13, 1, 2, 3. Verses.*

To return now from the *Arminian Controversie*, unto the manyfold Branches, and cursed Fruit of the Corruption of our Nature, implied in this Spiritual Death:

218 *The great Difficulties relative, to the Divine*
Death: They are so fully and frequently explained, that there is no Necessity for enlarging upon them. No Man that knows the Plagues of his own Heart aright, such as, the gross *Ignorance, Atheism, Unbelief, Enmity, Sensuality, Stupidity and Hypocrisie*: And the manifold *Lusts* of the *Flesh* and of the *Mind*, together with their numerous abominable *Cursed Off-spring* of sinful *Motions, Thoughts, Desires, Projects, Looks, Words and Actions*; wrong *Principles, Motives and Ends*; but will ingenuously acknowledge a *Strong Body* or *Army* of *Death* to be in him, *Rom. 7. 24.* And a *Mystery* of *Iniquity* to be in his *Heart*, which none but the *Omniscient Heart-searching God*, can fully declare, *Jer. 17. 9.* And will certainly thereupon cordially say *Amen* to *Jobn 6. 44.* — *That no Man can come unto Christ except the Father draw him*; and seriously cry with *Ephraim. turn me, turn me, O Lord, and I shall be turned, Jer. 31. 18.*

We come now to the *Third Branch* of the *Death* threatned, commonly called *Death Eternal*. *Sin*, being an *infinite Evil*, in respect of the *Party* offended; and on the other *Hand*, the *Impenitent finite Sinner* not being able to endure the *infinite Weight* of *Wrath*, which *Justice* doth require to be *Inflicted*; Hence ariseth a *Necessity* of the *Punishment* both of *Loss and Sense*, their being *Infinite*, in point of *Duration*. The *Wicked's Banishment* from *God*, must therefore be *Eternal*, and their *Worm* must never die, *Matth. 25. 41.*

To this *Eternal Death*, *Adam* in the *Day* he sinned, not only made himself, and all his *Posterity* lyable, *Eph. 2. 3. Gal. 3. 10.* But also, (as was hinted at already) deprived himself and them of the whole *Beginnings and Fore-runners of Eternal Life*, which were at first enjoyed by *Man*, in his being blessed with perfect

fect Conformity to God, and Intimate Communion with him; Perfect Peace in his Conscience, together with a constant Sense of the Divine Love shed abroad in his Soul; So that in place of those great Blessings, absolute Corruption, Banishment from the Divine Presence, a Sense of Guilt, and Fear of Wrath, are to be found naturally with *Rebellious Man*. Thus *Man* broke the first Covenant, and according to the Threatning, *Gen. 2. 17. In the Day he did eat, he did surely die.* Which Breach of the Covenant, was the *fourth* remarkable Event in Time, by which God most wisely brought about the gradual Accomplishment of the *Eternal Scheme*, relative to the Glorifying of Justice and Mercy upon the Children of Men, in Time and Eternity. Upon all which,

It is evident, how much this Event of the *Breach* of this first Covenant, made Way for the *Eternal Decrees*, Adjusted to the Glory of *Justice* and *Mercy*: For first, *Innocent Man*, is now become monstrously and heinously Guilty: *Holy Man*, is now degenerate into an *Incaruate Rebellious Spirit*; And all this done in the midst of a Perfection of Grace to obey, and of Blessedness to Reward and Establish, in the Course of perfect Obedience. So that here was fair Access for Justice to proceed. Again *Secondly*, There also now, was a Door opened, for the *Love* and *Mercy* of God in Christ to appear and act, in most Glorious Displays towards the Elect. For they with the rest of Mankind, are now cast into the open Field, lying in their Blood, and no Eye to Pity them, *Ezek. 16. 5, 6.* *Love* and *Mercy*, must therefore now find out and bestow a *Redeemer*, to Satisfie Justice, reconcile to God, procure Pardon, restore spiritual Life; and in the Face of many-fold Opposition, must carry the Good Work on unto Perfection, till it Issue in *Eternal Life*. And all this
to

220 *The Erection, of the Covenant of Grace,*
to the Eternal Praise of the wonderful *Grace* and *Mercy*
of God in Christ, towards sinful Rebels, *Eph. 1. 6.*

And thus we are led natively to the Consideration
of the next remarkable *Event* in Time, relative to the
Eternal Scheme, to wit, *The Erection of the Glorious*
Covenant of Grace, upon the Breach of the Covenant
of Works, in the Garden.

CHAP. XI.

*The next Remarkable Event in Time, for Accomplishing
the Eternal Scheme, was the Erection and Intimati-
on of the Covenant of Grace, in the Garden; All
things being now prepared for the Revelation of the
great Mystery of God in Christ, Reconciling the
World to himself. In the Mid-night of Legal Terrour
and Darkness, our Lord broke up the Morning
Blush of the Gospel Day; by the Remarkable Pro-
mise, recorded, Gen. 3. 15. The Import of these
Words, being very great, is, at considerable Length
opened up. The Covenant of Grace, is found in all
its Parts, to be clearly Implied in them. The great
Excellency of this new Covenant, above the former,
is declared: As making the Almighty God our
Adam, the Divine Alfsufficiency our Grace, and the
Immutable Divine Promise and Oath our Security.
By this Covenant, that great Branch of the Eternal
Scheme, relative to the Displaying the Glory of the
Divine Love and Mercy, is fully provided for. The
only Remaining Question, is, What now becometh of
the other Branch, relative to the Glory of Justice?
And*

Tendeth greatly, to advance the Eternal Scheme. 221

And whether or not, hath Providence any further Use for the broken Covenant of Works; Or is it absolutely gone? In Answer to which, it is found, that two Covenants being now Erected by God, the Divine Wisdom requireth, that they should mutually conspire together, towards the Accomplishing the several Parts of the Eternal Scheme. As 1. The broken Covenant of Works, by the two great Remains, of its Law and Penalty, must alarm the Elect, sending them to Christ for the Grace of the second Covenant. And then 2dly. On the other Hand, the Covenant of Grace, when rejected, in its great Offers and Promises, must send back the Despisers, unto the Hands and Glory of Justice, in the first Covenant, according to the Curse and Penalty thereof: Briefly, The first Covenant, must pave the Way, for Glorifying Justice, upon all Obstinate Impenitent Sinners; and the Second must Exalt the Riches of Grace and Mercy, upon all Believing, Repenting Persons.

THe Fifth remarkable Event in Time, paving the Way for the Eternal Project, was the Erection and Intimation of a new and second Covenant, even the wonderful, and never enough displayed Covenant of Grace; which God made and at first did promulgate to fallen Man in the Garden, in those most remarkable, though few Words, *Gen. 3. 15.*

All Things were now prepared for the Revelation of that great Mystery of God in Christ, reconciling the World to Himself. The three great preparatory Steps, necessary thereunto, were all now over; For 1, Man had now been created perfectly Holy and Happy; congruous to the infinite Holiness, and great Goodness of the Deity; Both which Perfections, were greatly proclaimed by the Humane Creation. 2dly. A Covenant had

The Erection, of the Covenant of Grace,
 had been made with Man, most *just* in its Demands, and noways above, but *equal* to his Power : Great in its Promises, containing a most compleat Happiness, every Way adjusted, to the Humane Desires and Capacities ; And in its threatening most solemn and weighty, crying aloud to Man to stand. By which Covenant, Man had fair Access and Opportunity given him, to proclaim his great original Perfections, to the Glory of God, and the securing Eternal Happiness to himself and all his Posterity. By *which Transaction*, it is evident, the Deity was Eternally secured against any *just Challenge*, at Man's Hand, upon all Events whatsoever.

Again *3dly*. This Covenant Man hath now *broken*, and by the Breach of it, opened fully the Door, for all the three principal Divine Perfections, interested in the Eternal Scheme, to wit, the Divine Sovereignty, Justice and Mercy ; to appear and act their several Parts upon the Stage. For now the Breach of this Covenant, having put all Mankind on a Level, as to Sin and Misery ; Hereby *First*, the *Divine Sovereignty*, had fair Access to step forth and proclaim the Eternal secret distinguishing Decree, relative to Men, even to declare, whether *Cain* or *Abel*, *Esau* or *Jacob*, were the Beloved of the Lord. Again *secondly*, in so far as, by the Breach of this Covenant, all Mankind were made guilty before God ; The *Divine Justice*, had thereby its Way cleared to proceed without any Reflection upon any other Attribute in the Deity. *Sovereignty*, did indeed from Eternity, dispose of and distinguish the Children of Men, bestowing and withholding Grace, as God pleased ; But all the Sovereignty in the Deity, neither would, nor ever could have condemned innocent Man. Neither shall all the Wit on Earth, nor Subtility in Hell, be ever able to prove

he foresaid Eternal distinguishing Decree, to have in the least iniquously influenced the Humane Mind or Will, in Man's sinning and falling from God. The foresaid Decree, having been an absolute Secret in the Deity's Breast, and no Manner of Way, directly nor indirectly known unto Man: It was thereupon simply impossible, That it should be either the Cause or Occasion of his sinning.

And then *Thirdly*. All Mankind being made miserable, in their becoming lyable to all Temporal and Eternal Evils, and being absolutely void of all Power to relieve themselves, here was fair Access and Opportunity for the *Divine Mercy* to compassionate and pardon, and for the *Divine Love* to display it self most gloriously, towards the guilty miserable Elect. Briefly, the Allwise God, having now in the Conduct of Providence, brought about these wise and necessary Preliminaries; Behold the *Eternal secret Scheme*, relative to Redemption, comes next to be declared.

Accordingly *the Lord*, in a Time never to be forgotten, in the Riches of His Love and Mercy, lest trembling confounded Man, *Gen. 3. 8.* should have sunk into Despair, caused the morning Blush, of the Gospel Day to appear, and that without any Loss of Time, in the very Midnight of legal Terror and Darkness, by proclaiming to Man, that great and comprehensive Sermon, relative to *the Seed of the Woman*, *Gen. 3. 15:* In which Sermon, *God Himself*, was the first Preacher, of this Glorious Contrivance, as knowing, none less could quiet Man's troubled Conscience; astonishing, condescending and seasonable Love!

The Words of the foresaid Sermon were but few, but of great Import; Yea (if fully considered) containing no less in them, than the whole *substantial Parts* of the *Eternal Scheme*, so far as it concerneth Men: The Words thereof are;

And I will put Enmity, between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel, Gen. 3. 15.

In *which Words*, we may consider these Things *First*; The Glorious *Promulgator* or Person speaking to wit the Son of God. *Gen. 3. 8.* And they heard the (קול *Kol.*) Voice of the Lord God——Not speaking, but walking, as being the Eternal Word or Son of God: All which the learned Dr. *Owen* insisteth more particularly upon; in his Treatise on the Epistle to the *Hebrews*.

I say, our Lord being the Person chosen to accomplish this Scheme, by His Incarnation, He now descends and intimates to Man, in this critical and dark Hour, what He had engaged to do, for him from Eternity, *Pro. 8. 23.* infinite Love admitted no Delay. *2dly.* We may consider, the Manner of the Son's Appearance at this Time: He neither appears in the Humane Nature, as to *Simeon* of Old, nor yet in Humane Shape, as to *Jacob* and *Abraham*, *Gen. 32. 24.* but in a Way of an immediate Divine Voice in the Garden (*Gen. 3. 9.*) mixed with Majesty and Meekness, That so Man, to whom the mysterious Doctrine of Incarnation could not but at first be a great Depth; Might not jealous its Truth and Certainty, from the Disguise of its Author: But hearing it immediately from the Deity, appearing as formerly unto Him, might be obliged to give solid Assent and Consent unto the same. Briefly, the Divine Presence, must in this Dispensation, be immediate; Man having been so lately, fatally imposed upon, by the Voice of Satan, under the Covert of the Serpent, *Gen. 3. 1.*

Thirdly, Let us behold the Eternal distinguishing Decree, relative to Mankind, now taking Place. All Mankind in this Verse, is now openly declared, to be

divided into the *Seed of the Woman*, & the *Seed of the Serpent*; meaning by the former, the Lord Jesus Christ God-man & all those of Mankind who receiving His Spirit, are conformed unto him, in Nature, Frame and Walk, *Isai. 59. 21.* And by the latter *Satan*, and all those of Mankind, who as born poisoned with the diabolical Seed of Enmity against God; So accordingly they live and die with the same: Some of them more openly, others of them more secretly, but all of them ingrained and Heart Enemies to God and Godliness, *Rom. 8. 7.* And thus as from the Beginning in *Cain and Abel*, so through Time and Eternity, this Division of Mankind hath, and shall hold: as being continued by an irreconcilable Hatred betwixt our Lord and the wicked one; the Seed of God and the Seed of the Serpent: All which fundamentally ariseth from the essential Differences, which are betwixt the Divine and diabolical Natures. Thus *Michael and his Angels*, and the *Dragon & his Angels*, shall eternally be at Variance. Hence also, in the Day of Judgment, shall arise the final and eternal Separation, of the *Wheat* from the *Tares*, and of the *Sheep* from the *Goats*. In Fine, the Scheme before Time, will hold in Eternity after Time; The Counsels of the Deity cannot be *Yea* and *Nay*, *Psal. 33. 11.*

Again *Fourthly*. As the *Eternal distinguishing Degree* was here now intimate, so the *Eternal hidden Mystery* of the Gift of the Son of God unto the Elect, begins now also to be revealed. Yea, and that so fully, that not only His *Incarnation*, in His being the Seed of the Woman, and His *Passion*, in His Humane Nature, expressed by the bruising of his Heel; But also the Glorious and perfect Conquest over the Devil, by his bruising his Head, are all with one Breath preach't, in this wonderful Sermon, unto our first Parents. So that here the whole Parts of the *Eternal Scheme*, not only took Place, but in a great Measure, were pro-

paled and laid open. *Fifthly*, It especially concerneth us to notice, That the whole of this Glorious Intimation, is by Way of *Divine Promise, and Covenant* by GOD to Man; And hence the Words run, *And I will put Enmity*—— And, *He shall bruise thy Head*. All which was also understood, by Our first Parents, and their immediate Children, as is plain from *Abel's* eyeing the Promised MESSIAH by Faith, in his Offering unto the LORD, *Heb. 11. 4*. By all which *fixtly*, it is plain, That seeing the LORD made such a Gracious Intimation and Promise, upon His Part; That He also required upon Man's Part, his Assent unto the Truth and Certainty of the Revelation; and his Cordial Consent unto that Way of Salvation, by a Redeemer: For the very *Divine* Intimation, and Proposal of it, required no less at Man's Hand:

And therefore as *Abel* was accepted, as having the Faith of Assent & Consent; so *Cain*, upon the other Hand, was rejected; for the Want of it, *Heb. 11. 4*. And the LORD's Words unto him, upon his Dejection, are very full and remarkable to the present Purpose,—— *If thou doest well, shalt thou not be accepted? And if thou doest not well, Sin lieth at the Door*, *Gen. 4. 7*. As if the LORD had said, Have I not intimate the only Way to Acceptance with Me, to wit, by looking unto, and relying upon the Promised Seed of the Woman: If thou wilt therefore take this Way, and not approach Me in a legal Way, challenging Acceptance, because of some Excellency in thy Person and Offering, and shalt practically evidence thy Faith by thy Works, then thou shalt infallibly be accepted; But if thou wilt not take this Way of Grace, accepting of this New Covenant, but will betake thy self to the first Covenant of Works; I tell thee plainly, That the Wrath due to thy Sin, is so near thee, that it is forever impending over thy Head, ready to break out and destroy thee; and thus

Tendeth greatly, to advance the Eternal Scheme. 227

Sit lieth at the Door. All which makes it most evident; That in these few Words, there was contained, a most compleat and formal Covenant, quite different from the first; in which,

GOD, 1. Clearly distinguisheth one Part of Mankind from another, the Seed of the Woman, from the Seed of the Serpent: So that the Covenant is not now Universal, respecting all Mankind as before. 2dly, He stateth a lasting and irreconcilable Enmity and War betwixt the two foresaid Partles, that so there may be Access, for a special distinguishing Love and Power to appear in Favours of the one against the other. 3dly, Promiseth the Incarnation of the Son of G O D, as Preparatory for His Suffering. 4thly, Engageth this Seed of the Woman, whose Heel the Serpent shall bruise, shall at length intirely destroy the Serpent, in all his Power against the Seed of the Woman. 5thly, Requirerh in Point of Duty, Man's Assent and Consent unto this new Method of Salvation, as the Condition on his Part; Man being bound thereto, by the very Divine Proposal of it. But withal 6thly, Knowing the Elect to be equally dead in Sin with others (Eph. 2. 1.) Therefore, there must certainly be under the foresaid Promises, a *virtual Promise* of working this Faith in them, in Order to the receiving the Blessings purchased by the Promised Redeemer: Otherwise all the foresaid Promises, shall be but vain Words, and issue in nothing, which can never be supposed with Respect to any Divine Proposals or Projects, contrived by GOD, in Relation to the Salvation of Men. From all which,

The Sum of this New Gospel Covenant, may be reduced to the following Articles. 1. GOD from Love to His Elect, giveth His Son to them, to become their Redeemer, John 3. 16. 2dly, The Son from Love Consents, Psal. 40. 6, 7. 3dly, The Son thus given and consenting,

senting, is constitute the Head of all the Elect, so that he now standeth in their *Law-room* and Place, *Rom. 5. 12.* to the End. *4thly.* Upon this, the whole of the Elects Sin, Original and Actual, is imputed to him, (*Isai. 53. 6.*) For which he fully satisfieth Divine Justice, *John 19. 30.* *5thly.* Upon this Imputation of the Elects Sin to CHRIST, and His compleat Satisfaction, for the same; His perfect Righteousness, arising from the active and passive Obedience of the Glorious GOD-MAN, is imputed to them, *2 Cor. 5. 21.*

Upon all which, *6thly,* To prepare the Elect, for the foresaid Imputation, GOD engageth to bestow *saving Knowledge* upon them, whereby they are enabled to discern a superlative Glory in CHRIST's Person, a suitable Fulness in his Offices, together with their absolute Need of him in them all: Which saving powerful Instruction, is to issue in a *Cordial Embracing* of him, their Souls being determined thereby, to desire, choose and rely upon him, for Salvation in all his Offices, *John 6. 45.* *7thly.* Upon this, Actual Embracing of him, his perfect Righteousness being actually imputed to them, they from that Hour are justified, adopted, and gradually more and more sanctified; till the good Work begun, come to be perfected, and Grace issue in Glory, *Isai. 51. 3.* *1 John 1. 12.* *Phil. 1. 6.* And thus we may see the great Import of the New and Excellent Covenant of Grace.

The great Differences and glorious Advantages of this New Gospel Covenant, above the first Covenant of Works, are manifold. Among others these following, deserve Observation and Praise. As 1. The Almighty, Self-sufficient, Unchangeable E M M A N U E L; the wonderful Person, GOD-MAN, is now placed in the Room of poor finite, mutable and fallible Adam. The

first Covenant, had *meer Man* for its Head, whereas behold this second, hath none less than the Man Christ Jesus, who is also *God over all blessed for ever Rom. 9. 5.* So that the same Difference, that is betwixt the infinite, All-sufficient independent God, and finite, dependent fallible Man, is upon the Matter betwixt the two Covenants. 2dly. Hence also the *perfect Obedience* of the Head of this Covenant is absolutely and *infallibly* certain: He being in Person God, & having the *Fulness* of the God-head dwelling in him bodily; It is impossible, there can be the least Failure with him: For *Reason* it self, can never suppose the least of sinful Imperfection, to be consistent with infinite Holiness and Perfection. So that although a few Hours, at least a few Days discovered great *Insufficiency* & Weakness in the first *Adam*; yet *Eternity* shall never discover the least *Resemblance* thereof in the second.

Again, 3dly. *The Condition* in this second Covenant required of the Elect, is *freely* wrought in them by Supernatural Grace, *Psal. 110. 3.* Whereas in the first Covenant, the Condition of Life, depended upon *Man's mutable Will*, & his own defectible uncertain Grace; So that however great the Promises of Temporal and Eternal Life were, which appertained to that Covenant; yet at the same Time, they all turned upon a very loose Hinge. 4thly. In this Covenant, all the *Precepts* are upon the Matter converted into *Promises*: The Spirit is to cause this Elect People, to walk in the Way of God's Statutes and do them, *Ezek 36. 27.* Whereas in the first Covenant, *perfect, personal, perpetual Obedience*, without any Promise of Supernatural Grace, for the infallible Accomplishment of the same; was required. Yea more, the Precepts in this second Transaction, are not the *Condition* of Life, but only enjoyn'd as so many *reasonable Proofs* of our

Love and Gratitude, to so gracious a God, *Joh. 14. 15.* Yea further a sincere Obedience expressed by a cordial universal Respect to the Divine Commands, attended with serious practical Aims and Endeavours, is now accepted, as a Return of Love. *2 Cor. 8. 12.* And all our Short-comings and sinful Mixtures in our Performances, are freely pardoned, and all the spiritual Wounds and Decays made and influenced by our Backslidings, are effectually healed, upon the Account of the Lord our Righteousness, *Hos. 14. 4, 15.* Again, *5thly.* In this Covenant (properly speaking) there is no Penalty at all: The bloody Sentence ——— *Thou shalt surely die,* hath no Art nor Part in this Covenant of Love. And for the *Fatherly Corrections* and Chastisements contained therein, as the necessary, wise and proper Means, for instructing, humbling and recalling foolish, ill-natured and transgressing Children (*Psal. 89. 31, 32, 33. verses.*) they being all really the Product of great and unchangeable loving Kindness; there can never be any real Penalty in them. Yea more, it is impossible, there can be any Thing really vindictive or penal in this Covenant of Grace, so far as it concerneth the Elect, without an evident Reflection, upon the Lord Jesus Christ, as if either his performing the Condition of Life, as the Elects Surety, were uncertain, as in the Case of the first *Adam*, which therefore required the Annexation of a Threatning: Or else, as if what Christ did in the Elects Room, had only in Part, satisfied Justice and the Law, but not wholly and perfectly.

And hence it is, the *Apostle* is so bold in his Challenge, *Rom. 8. 33, 34.* Asserting, that there is not the least Room left after Christ's Death, Resurrection and Intercession, for Justice to edge in it self, in the least vindictive Dispensation against this Elect People.

*

Briefly,

Tendeth greatly, to advance the Eternal Scheme. 231

Briefly, An *unbroken Love-dispensation*, through the whole Conduct of Providence, in Time and Eternity, is infallibly secured to all truly interested in this second *Adam*, and Covenant of Grace, *Rom. 8. 28.* It is true, this *Chariot of the Wood of Lebanon* may jolt and shake in the *rough-ways*, in the Wilderness, for the Provocations of the Passengers therein; but still its Bottom is paved with Love, for all the true Daughters of *Jerusalem*, *Song. 3. 9, 10. v.* In fine, the *Almighty God* is now our *Adam*; the Divine *All-sufficiency* is now our *Grace*, and the Divine *immutable Promise* our *Security*; So that upon the whole, this *Covenant* issueth in nothing less than in an *Eternal Unchangeable and Absolute Divine Decree*, and *Promise* of everlasting Life in Christ unto the Elect; *Tit. 1: 2. In hope of Eternal Life, which God that cannot lie, promised before the World began.* Surely then, this *Covenant* and every Soul in it, are built upon the *Rock*, against which the *Gates of Hell* shall never prevail. And thus,

This *new Covenant* of Grace, making the first clear Display of the *Eternal Scheme*, was erected & established in the Garden. *Man* must be saved, where he was lost, and the *old Serpent* must be conquered and confounded in the *Field of Battel*. Heaven's great and important *Gazette* was now published, and the grand *Enemy*, hath now received the fatal News, to wit, That ——— the *Seed of the Woman* shall bruise the *Serpents Head*: With respect to which, ——— *Beth-lehem* shall clear them; *Mount Calvary* shall further explain them; *Mount Olivet* shall confirm them, and the *Great Day* of the Lord, shall perfectly accomplish them.

By this time, it is now evident, that one great *Branch* of the *Eternal Scheme*, to wit, the displaying and exalting the *Glory of the Divine Love and Mercy*

232 *The Brektion, of the Covenant of Grace,*
in Christ, towards the Elect, is sufficiently provided
for: This new Covenant, in its gradual Accomplish-
ment, being to Reconcile, Justifie and Sanctifie the
Elect, and in a Way of *pure Love* to regulate the whole
Conduct and Tenor of Providence towards them, in
Time and Eternity; till they come to be all presented
without Spot or Wrinkle, and all of them become *be-
loved Disciples*, lying in Christ's Bosom, as at the Foun-
tain Head; in stead of sitting any more among the
small and shallow Streams, 2 *Thess.* 4. 17, 18.

The only *Question* then, now remaining is, What
becometh of the *other Branch* of the Eternal Scheme,
relative to the *Glory of Justice*? And whether or not,
this first *Covenant of Works* be absolutely *gone*, and of
no more Use to the Divine Providence, in accomplish-
ing the foresaid Eternal Project.

To clear which, let us consider, that the *Divine
Wisdom*, in the Conduct of Providence, having now
Erected *two Covenants*, and that so very early between
God and Man, and withal a *Third* never being to be
Erected; Certainly then, these two Covenants, must
look very far in their Designs and Ends. In reflecting
on *which Procedure*, it cannot escape our Observation,
that the *World* had not as yet seen many Days, and
Man yet fewer; yea more that none of Mankind did
as yet exist, save our first Parents alone, when both
these Covenants, of Works and of Grace, were actually
Constitute and Erected; All which giveth Ground to
believe, that these *two Covenants* must certainly be
the two *grand Rules* designed by the *Deity*, for *regu-
lating* the whole subsequent Procedure of Divine Pro-
vidence, in Time and Eternity, towards Mankind.
They are so quickly reared up, before ever *Man* begins
to *multiply* on the Face of the Earth; and none
other as a *third* different from them, being ever so
much

much as once to be proposed by God : Certainly then, they must concern *all Mankind* as the two great *Foundations*, upon which *Justice* and *Mercy* were to rear up their several Performances in all Ages, towards their respective Objects among Men, *Psal.* 11. 4.

Briefly, The *Nature* of the two Covenants clearly determineth so much ; for the one being of *Works* and broken ; admitting neither a *Mediator*, nor allowing any Room for, nor Regard unto *Repentance*, and withal being made with all Mankind ; it is evident, that all who will not fly, from the *Curse* of this Covenant, to the *Grace* of the other, fall infallibly and inevitably into the Hands of *Justice*, *Gal.* 3. 10. Yea, God must cease to be Holy, Just and True ; otherways every Soul must be *curst*, that abideth within this Covenant, despising the Offer of the other. Again, The other Covenant being of *Grace*, and founded upon the Divine All-sufficiency and Fulness, in the Person of Christ, as Head of the Elect, who can neither fail in performing the Condition on his Part as Mediator, nor in working the Condition in his Elect, required on their Part ; And on the other Hand, God being a *God of Truth*, the Covenant on his Part must infallibly be sure and everlasting, and such as cannot be broken ; and consequently the *Divine Love*, and *Mercy* cannot fail to be highly glorified on the Part of the guilty, polluted and impotent Elect, interess'd in this Covenant, *Ezek.* 16. 5, 6. *Rev.* 1. 5. v.

Again, If upon this, we trace the *Method* observed by the All-wise Divine Providence, towards the Improvement of the foresaid two Covenants ; we shall find, that these *two general Heads*, are agreed upon, to wit, That seeing the two Attributes of Justice and Mercy to be glorified by the two foresaid Covenants, are the glorious Perfections of one and the same Deity,

in

234 *The Erection, of the Covenant of Grace,*
in exalting of which, he is greatly concerned, that
therefore, 1st. The Objects of these two Covenants
shall be provided by Providence: Accordingly upon
the Fall, we find Mankind very quickly through the
Divine Blessing, *replenishing* the Earth, *Gen. 5. Chap.*
Again, 2^{dly}. That these two Covenants, arising from
two Springs in the same Fountain, should not therefore
run cross, but mutually *advance* one another.

Accordingly, we find the very *first Family* of the
Humane Race, divided betwixt these two Covenants:
Mercy having its *Abel* and *Seth*, and *Justice* its *Cain*.
And if *Mercy* got the first Fruits of Mankind, to wit
our first Parents, behold quickly, how deeply *Justice*
shared (in all Probability) amongst the Wicked and
Impenitent Old World. And again, when *Justice* had
seemed to Monopolize, the whole of the Humane Race
to it self; Behold on the other Hand, *Mercy* hath a
righteous Noah provided, to become as it were a second
Adam. Again, If *Justice*, cut off the barren rebellious
Church of the *Jews*, this must make Way for exalting
of *Mercy* among the *Gentiles*: And when *Justice* hath
for a set Time, triumphed over the *Jews*, it must again
give Access to *Mercy* in its Turn to ascend the Throne.
Briefly, The *impossible* Condition of the former Cove-
nant, together with its allaruming Curse, is to lead
Men in, unto the Grace and Mercy of the latter; As
on the other Hand, in Recompence, the latter by its
gracious Offers, importunate Invitations and Expostu-
lations, (when not embraced) is to send back the
Despisers, seven times more the Children of *Justice*
and Wrath, than they were before, *Heb. 2. 3. Matth.*
10. 15. v.

More particularly to survey Providence Procedure
in improving these two Covenants of *Works* and of
Grace, now established for accomplishing the designed
Glory

Tendeth greatly, to advance the Eternal Scheme. 235

Glory of Justice and Mercy among the Children of Men ; Let us consider them separately.

And, 1st. As to the Improvement made by Providence of the *broken Covenant of Works*, it would be minded, that however this first Covenant of Works be taken down, and broken in Pieces, as a Covenant of Life, it admitting of no Mediator to repair its Breach ; Sin and Death being *peremptorily* connected therein, *Gen. 2. 17.* So that no Soul among *Adam's Race*, can possibly come to Life by it ; Our very imputed Guilt from *Adam*, abstract from our inherent Corruption, being inconsistent with perfect Obedience ; the Condition of the said Covenant : Yet it would also be considered, That even this broken and shipwrecked Covenant, is most wisely improv'd by God in its *Remains*.

The two great remaining Parts of which are, 1. Its *Law*, the Rule of Man's Obedience ; For clearing of which, we would consider that abstract from the special *exploratory* or trying Precept, relative to the forbidden Fruit ; the *Moral Law* in its Ten great Commands, was originally written upon Man's Heart, as the perfect standing Rule of Humane Obedience in that Covenant : As is demonstrable, from the *Indelible Remains* thereof universally amongst Mankind even to this Day. Again 2^{dly}. The other great *Remain* of that broken Covenant, is its *Penalty* or *terrible Threatning*, which was most justly annexed unto it, to wit, *Death*, Natural, Spiritual, and Eternal, *Gen. 2. 17.* Upon all which,

Let us 2 little view the Improvement made by Divine Providence of both those *Remains*, towards the Accomplishing the Eternal Scheme : And upon a very brief Inquiry, we shall find, a most Remarkable *four-fold Improvement* made thereof. As 1. The very remaining Impressions of the fore-said *Law*, upon the Natural

tural Conscience of all Men, though but dim and faint, in respect of the Original Inscription, yet even till this Day, they are of great Use to the Divine Providence in Governing the World : Because by these Natural Impressions of *Moral Good* and *Evil*, the Foundation of all Morality amongst corrupt Mankind is laid. It is from these Impressions in the Natural Conscience, that all the good and wholesom Laws to be found amongst the several Nations and Kingdoms of the Earth, together with their just Sanctions, have in a great Measure sprung. It is also by them that Societies are united, and the Peace preserved. So that *Conscience* under God, ruleth and influenceth the World more, (as to any Good done therein) than all the Swords and Scepters that are swayed in it, *Rom. 2. 14.* 2dly. Where this *Moral Law* in the visible Church, is clearly and explicitly Recorded and Revealed ; The Spirit of God along with *Conscience*, exciting Men on the one Hand to obey it, and on the other Hand, convincing Men of the Breaches of it, and then applying the Threatning of the foresaid Covenant, Men as by a *School-master* or *Pedagogue* (*Gal. 3. 24.*) are led to seek out for a Way to get the said Law fulfilled, in order to their escaping the foresaid Curse. Thus *Paul* upon a particular and Powerful Reflection on this Covenant, in its Law and Curse, was presently condemned in himself, humbled and so Way-made for his accepting of *Christ*, in the other Covenant, *Rom. 7. 9.* — For when the Commandment came, Sin revived and I died : Which is another great Use made by God, of this broken Covenant of Works.

Again 3ly. The *Moral Law*, in its very Nature, being a perfect System of positive Commands, enjoyn-
ing *Moral Good*, and of *Negative* Precepts prohibiting *Moral Evil* : It is impossible, but it should continue as the

the Eternal standing *Obligatory Rule* of Man's Obedience to God, to the End of the World : For however, the Corruption of our Nature, hath now made it impossible for this Law, as a Covenant of Works, to bring us to Life ; *Rom. 8. 3.* Yet still God being *Essentially* and *Necessarily Holy*, and the foresaid Law being a perfect Compend of Moral Good and Evil ; (which remain *Unchangeable* in their Nature) it can never cease under any Covenant, to be the *Rule* of Man's Obedience. And hence it is, that many Years, after this first Covenant was *broken*, we find the Lord, at *Mount Sinai*, writing with his own Finger, these *Ten Great Words*, promulgating the same with great Majesty, to the *Jewish Church*, as the standing Rule of their Obedience. All which is the more Remarkable, that even at that Time, the Covenant which God made with them, (however Legal, Terrible and Majestical, it was in its Form, because of a stiff-necked People), yet it was *Really* and *Substantially*, the Covenant of *Grace*, as appears, (*Exod. 24. 8, 9, 10.*) by the Nobles and Elders, and Body of the People, their being *Sprinkled with Blood*, (pointing out the true Blood of Sprinkling) and their being thereupon admitted to Nearness and Communion with God. Briefly, As God, a little after the Breach of this first Covenant, told *Cain*, that there was still a standing *Moral Law*, *Gen. 4. 7. v.* Enjoyning Good and Prohibiting Evil ; So from that Time ; if we trace the whole Precepts, delivered in the Old or New Testament, for Regulating the Conversation ; We shall still find, they are all founded upon this first and lasting Rule, of the *Moral Law* : Upon the Sum of which ; all the Law and the Prophets do hing, *Matth. 22. 40. v.* In fine, Our Lord was positive, that he came not to Destroy the Law, but to Establish and Fulfill it, *Matth. 15. 17.*
Upon

Upon all which, Let us consider 4thly. That this Moral Law, continuing to stand, as the *only Rule* of Man's Obedience : It thereby fairly makes Way for the Glory of *Justice*, upon the Impenitent *Transgressors* thereof, both in Time and Eternity. For 1. Its *Remains*, on the Natural Conscience of Persons *without* the Church, clearly makes Way for God's condemning them, for not hearkning to their *Consciences* ; More especially, seeing they might have been far more *Moral*, even by the foresaid Influence of the *Accusings* and *Excusings* of Conscience ; Together with the *Instructive*, *Inviting*, and *Obliging* daily *Conduct* of Divine Providence towards them, had they duly Improved the same ; *Rom. 2. 15. Act. 14. 17.* 2dly. This Law being clearly Proclaimed to all within the Church ; When any, thereupon, continues still to sin impenitently, in the Face of such great Light (having *Thus saith the Lord*, as to Sin and Duty, for ever sounding in their Ear) it cannot fail greatly to make Way, for the Glory of *Justice* upon them. Briefly, All such Persons, being the *Servant* knowing his *Master's Will*, and yet not doing it, they cannot escape being beaten with double Stripes, *Luke 12. 47.*

In *Sum*, the Law and the *Penalty* of the first Covenant, will in the Day of Judgment, perform all that's requisite, for the Glorifying of *Justice*. The first as the great *Rule*, lying before the Omniscient Judge, will effectually determine the Quality of the Hearts and Lives, of all Unregenerate, Impenitent Sinners, from the *Child* that cried *Baldhead* ; unto *Judas* that betrayed Christ. The *Second*, to wit, the *Penalty*, requiring in that Great Day, that seeing Death Natural hath been already undergone, that now Death Spiritual and Eternal, in their full Extent, may according to the Threatning be also inflicted, and that there may be

be no getting out, till the (*Impossible*) Payment of the last Mite, *Luke* 12. 59. And thus *Justice*, shall have endless Eternity to display the Glory of its Perfection and Power ; Upon Wicked Impenitent Sinners. Briefly, A Sovereign and disobliged Deity, by the Breach of the first Covenant, being no ways bound to make *all* Mankind his Church ; And yet far less to bestow *saving Grace*, upon the whole Members, of the true Visible Church amongst Men ; Hence *Glorious Justice*, through the Corruption of Men, shall evidently have vast Territories to go (in Triumph) over, at the Great Day of the Lord. The *Heathen*, *Pagan*, *Mahometan*, *Antichristian*, and *Hypocritical* Parts of the World, cannot fail of making up, vast Numbers falling to the Share of *Justice* : Especially seeing, whatever (Sovereign Grace in an Extraordinary Way, may do as to some *Instances*, for the Glory of its Inconceivable Riches and Power) yet still no Man, can be positive or certain, of the Salvation of any without the Church, *Act*. 4. 12. In fine, As *Justice*, through the great Torrent of Heaven-daring Sins, got very early the Ascendant over the Old World, to display it self, in the Overflowing Deluge, and in the dreadful Flames of *Sodom* and *Gomorrah* ; So it shall also put an End to Time, in its terrible Judgments, triumphing over *Gog* and *Magog*, with their numberless Host, like the Sand by the Sea Shore ; The Church's last and great Enemy, *Rev*. 20. 7, 8, 9. *Verses*.

And thus we may clearly see both Parts of the Eternal Scheme, designed for the Glory of *Mercy* and *Justice*, greatly provided for, by the Breach of this first Covenant of Works ; All which discovereth the Improvement, made by the Divine Providence, of the fore said Covenant : Upon which, in the next Chapter, followeth

240 *The gradual Manifestation of the Covenant of Grace,*
followeth the Consideration, of the Divine Improvement
of the Covenant of Grace.

CHAP. XII.

*The Covenant of Grace Considered and Described, as it is
founded in an Eternal Immutable Decree of the Di-
vine Mind and Will. Four Heads necessary to be
Discoursed, in order to the making a Scriptural and
Rational Account, of the whole of this Covenant. The
first is, to make Account of the gradual Manifestation,
of that great and first Promise, made of Christ in
the Garden, and of the different Dispensations of this
Covenant of Grace, as under the Old and New Te-
stament. The Promise of the Messiah, made in the
Garden, is gradually set, in greater and greater
Light. The gradual Manifestations and Enlarge-
ments thereof, bear a wise Proportion, unto the gra-
dual Encrease and Necessities of the Church, and that,
whether we respect, Adam's, Abraham's or Moses
Time. When in process of Time, Israel became ex-
ceeding Numerous, by their Encrease in Egypt, and
was in Case to be erected, into an Ecclesiastick and
Political Body; The Divine Wisdom saw it then proper,
to Establish and Promulgate this Covenant of Grace,
in a very Solemn and Publick Manner. The Rebellious
Quality, carnal Disposition, and minor Condition, of
the Church, required the following Method, to be
observed, in the Promulgation, of the foresaid Cove-
nant. As 1st. That there should be some very Re-
markable Preparatory Dispensations, to dispose stout-
hearted and unbelieving Israel for Covenanting with
God.*

God. 2dly. Upon the same Reasons, the Form of the Dispensation of the Covenant (though really at the Bottom a Transaction of Grace) must be exceeding Majestical and Legal. And 3dly. In regard of their Carnal Sensual Disposition, the Tenor of the Promises, must have a deep Tincture of Temporal Blessings: And 4thly. The great Mystery of Christ Crucified, and of Salvation by him, must be preached, by Types and Figures, obvious unto their Senses, as unto Children. In short, God being the Holy One of Israel, he promulgates the Moral Law, as the Everlasting Rule of Holiness and Righteousness. And being also the Gracious Redeemer of his Elect among them, he wisely annexeth the Ceremonial Law. And with all being their King and Supreme Governour, he subjoyneth the Judicial Law. The Church in the Fulness of Time, upon our Lord's Incarnation, Death, Resurrection and Ascension, being brought from her Minor State and Condition; The Scene was greatly changed. Behold a New Dispensation of the Covenant of Grace is erected. The Alteration made upon the Dispensation, discoursed and cleared, by a great many particular Instances. The Parallel run, betwixt the two Dispensations, evidencing the Advantage to be greatly ours. If they had Moses, a Servant; we have Christ the Son. If they had Aaron; we have the Person God-man. If they had the Most Holy Place; we have the far more Glorious Third Heavens, where there is no Vacancy betwixt the Cherubims. A Rational Account of the foresaid Gracious Change made upon the Dispensation of the Covenant of Grace. Both the Honour of the Mediator, and the Confirmation of the three grand Articles of the Christian Faith, required the foresaid gracious and remarkable Alteration.

Let us proceed now to the Consideration of the Divine Improvement of the Covenant of Grace, towards the accomplishing the Eternal Scheme. Which Covenant most deservedly, is much insisted upon, in the Holy Scriptures. The Sum of all amounts to this,

That God, from Love having given his Son to the Elect, hath promised unto them Eternal Life, through Him; Together with all the Necessary Means, for accomplishing the same: And all this to the Glory of his Grace, Eph. 1. 5, 6, Verses.

Thus our Lord in few Words, most Emphatically *Summeth up* this Covenant; in declaring that — *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, John 3. 16.* And the Apostle Paul, giving an *Abbreviate* of it, expresseth himself thus, — *In hope of Eternal Life, which God that cannot lie, promised before the World began, Tit. 1. 2, v.*

This Subject of the Covenant of Grace, being so fully Explained, by many great Men, and this short Treatise having no Design upon *other Mens Labours*; The present Purpose only requireth, that to keep the *Contexture* of this Discourse unbroken, I should make a *Scriptural and Rational Account* of these three or four Heads, relative to this Covenant. As *first*, That some Rational Account should be made of the *Gradual Manifestation*, of that great and first Promise, made of Christ in the Garden, and of the *different Dispensations* of the foresaid Covenant of Grace, under the old and new Testament; ensuing thereupon. *Secondly*, Of the *Principal Means*, by which this Covenant comes to be Accomplished. *Thirdly*, Of the *Reasonableness* and *great*

In its Advances, from its Intimation in the Garden. 243
great Condescension of the Terms, required, on Man's part, in order unto his partaking, of the Eternal Life promised in this Covenant. *Fourthly*, To consider, the Consummating Dispensation of Providence, by the Son of God's second Coming; to Judgment, in the Great Day of the Lord; as the last Pensil and Stroak for finishing the Eternal Scheme.

Its true, there is another Head relative to this Covenant, the Principal of them all, to wit, The Glorious Display of the Divine Love and Mercy, which is made by this Covenant towards Mankind; far above any Expressions thereof to the Angels, and that whether the fallen Apostate Angels, or even the Holy Elect Angels be considered: But this having been fully Discoursed, in treating of the Glorifying and Exalting of the Divine Love and Mercy, in the Composure of the Eternal Scheme; I shall not now come over, what was then declared: The Reader having Access to Consult the same.

To return to the first of the foresaid Heads, relative to this Covenant of Grace, to wit, The Promise of Eternal Life through Christ, made to the Elect in the Garden, Gen. 3. 15. *And I will put Enmity between thee and the Woman; and between thy Seed and her Seed: It shall bruise thy Head; and thou shalt bruise his Heel.* This Promise, in great Wisdom, underwent several Forms of Expression and Manifestation: As 1. In the Garden, this Promise was delivered in Terms perfectly agreeable to the then present Condition, Necessities and Fears of our first Parents; Who were at that Time all the Church, which God had upon Earth. They had now by Sin, lost their Strength and their Glory, and had rendered themselves, and all their Posterity poor, miserable Slaves unto Satan; So that he was undoubtedly by this Time;

Q 2

greatly

244 *The gradual Manifestation of the Covenant of Grace*

greatly triumphing over them, as a helpless and hopeless Prey. In these low and desperate Circumstances, stood our first Parents; as seeing no manner of Out-gate or Way for Escape, and more especially to be brought about by the Means of the *Woman*; and, yet far less expecting that an offended God, would in any respect concern himself for that End. In this deplorable Condition they are now trembling, expecting every Moment deserved Wrath and Vengeance to break forth upon them; So that the very Sound of the Lord God, walking in the Garden, was become Terrible unto them.

Hereupon God, in the Depth of Wisdom, from the greatest Love and Mercy; (while probably Man was more than non-plussed in reflecting upon the fatal Dispensation, brought about to him and his Posterity by Means of the Woman, whom God had called *an Helpmeet* for him) God, I say, revealeth this Covenant, under a Promise of his giving Man, even by Means of the *Woman*, a compleat *Victory* over *Satan*; which could not fail to assure Man of a Possibility and Certainty of Salvation, both from Sin and Wrath: God's engaging to destroy the *Destroyer*, and that by a surviving Redeemer, speaking fairly out a *Redeeming Love*, and a *Saviour* to be at Hand.

Again *Secondly*, While the *Church* was confined in a few Persons, or Families, as it was from *Adam* to *Abraham*; It is evident, there was no great need, of any Multiplicity of Means, and therefore *this* Promise in the Garden, as discovering a Saviour, able to destroy the Devil, and his Works, and consequently able to Reconcile, Justifie and Sanctifie Sinners; And as laying Foundation for Sin-offerings, and Thank-offerings, mixed with Faith, *Heb. 11. 4.* Together with an Obligation to New Obedience; I say, considering all these, the foresaid Promise did bear full

Propor-

Proportion, unto the *Number* and *Necessities* of the Church, for the foresaid Period of Time; More especially considering the Revelation of the said Promise, was handed down from Family to Family. Accordingly, we find some very Godly Persons in those Times, *Abel, Seth, Enos*, and no doubt, many others in their Families, who as little Churches, did begin (*Gen. 4. 26.*) in a more publick and solemn Manner, to call upon the Name of the Lord, in all the notour Means of Grace, and Duties of Worship and Obedience. Yea further, as a Token and Pattern of what an Alwise and Gracious God, would do in due Time, when the *Encrease* of the Church should require it; They also had their *Noah*, as *Prophet* and *Preacher* of Righteousness, and their *Melchizedeck*, as *Priest* of the Most High God, and *King* of *Salem*; And this as a Pledge of the *Mosaical OEconomie*; but especially as Types of him, who was both *Prophet, Preacher* and *Ark* himself, and who was indeed *King* of *Zion*, and *High Priest* of the Church of God, *Heb. 6. 20.*

Again *Thirdly*, When the appointed Time came, wherein *Abraham, Isaac* and *Jacob*, were to be the three great Patriarchs of a most numerous Church, whom God was resolved, in a visible Manner to dwell among; making them his peculiar People, above all the Nations of the Earth: *Wisdom*, then required that in Proportion, this *Promise* should be further Explained and Extended; And that the Means of its Application should be multiplied. Accordingly, over and above what God had revealed to *Adam*, in the Garden, he greatly amplifieth, and extendeth the foresaid Revelation to *Abraham, Isaac* and *Jacob*. And this more particular, clear and full Revelation was necessary, not only in regard, *Abraham* had descended and been educated among a People absolutely estranged from

246 *The gradual Manifestation of the Covenant of Grace*, God, and Ignorant of this great *Mystery* of the *Messiah*; but also to strengthen his Faith, and the Faith of the other two Patriarchs, who were to live as Pilgrims and Strangers, in the midst of unknown Countries and People; and who withal were also to be trysted by God, with very trying and shaking Dispensations of Providence, before the Promise should be accomplished. Briefly, *Sarah* was to be *Barren*, till Nature should have Ground to Despair; and *Isaac* was to have the Knife, within a Hairs-breadth of the Sacrifice: *Rebecca* was also to be long *Barren*, and when Fruitful, the Children were to threaten to destroy one another: *Jacob* and his *All*, was to be twice in eminent Hazard from *Laban*, and from *Esau*. — All which great Tryals, required some special particular Tokens from God, of his making this *New Covenant of Grace* with them, in a more full and *explicite* Way and Manner, than what he had done with *Adam* in the Garden.

Accordingly, the Lord declared to *Abraham*, that he would, 1st. Multiply his Seed like the Sand by the Sea-shore. 2^{dly}. That the promised *Messiah* should by a direct Line, descend from him. 3^{dly}. That in this promised Seed, God would bless all the Nations of the Earth; meaning the Elect among all Tongues, People and Nations, *Rev.* 5. 9. 4^{thly}. That he would Adopt his multiplied Seed for his peculiar Church and People; And thereupon, 5^{thly}. As the Badge and Sign thereof, the Lord appointed the Seal of Circumcision, to be applyed unto them; towards their being declared externally and federally Holy, above all other Nations of the Earth. And lastly; God also plainly told him, that after Afflicting and Humbling his Posterity in *Egypt*, for Four Hundred Years, that he would then deliver them, and bring them into, and plant them in the promised Land.

In its Advances, from its Intimation, in the Garden. 247

To confirm all which; *Abraham*, having gotten a visional Discovery of the Conduct of Providence towards his Posterity, *Gen. 15. 1, 12, 13.* He is thereupon, 1. Made to view with his Eyes the promised Land. 2dly. He's allowed to sacrifice to God, and his Sacrifice by an immediate Sign from Heaven accepted. 3dly. He himself greatly prospered, and that both Spiritually and Temporally. 4thly. As a Pledge of his Seed's overcoming their Enemies, and possessing their Land, he obtains a most notable Victory, over the Kings that had spoiled *Sodom*, *Gen. 14. 15, 16.* taking a great Spoil from them. 5thly. Upon Return from the foresaid Victory was met, and most remarkably Blessed by *Melchizedeck* the Priest of the most High God, *Gen. 14. 19, 20.* And that as a sure Pledge of God's blessing him, and all his true spiritual Seed, through the promised *Messiah*, the true Priest and King after the Order of *Melchizedeck*, *Heb. 6. 20.* 6thly. As a great Intimate, whom God would hide nothing from, he is acquainted with the design'd Destruction of *Sodom* and *Gomorrha*; lest the terrible Majesty, Power and Wrath appearing therein, should have damped his Faith, and broken his Confidence with such a great God. 7thly. This Intimation is made by God himself, appearing in Humane Shape, unto him, attended with two Angels, *Gen. 18. 1, 2.* 8thly. As a great Favourite of Heaven, whom God would refuse nothing; he is allowed to interceed; *Gen. 18. 32.* Till he is ashamed to seek more: Obtaining in the Issue a remarkable Deliverance for his Brother *Lot*, and his Family.

The Sum of all these kind Intimations and Promises, were graciously renewed by God, unto *Isaac* and *Jacob*, from Time to Time: The latter of which, *Gen. 49. 10.* got discovered unto him, the exact Time of the *Messias* Incarnation, and the great Increase of his Kingdom.

248 *The gradual Manifestation of the Covenant of Grace,*
dom. — *The Scepter (says old Jacob) shall not de-*
part from Judah, nor a Law-giver from between his
Feet, until Shiloh come : And unto him shall the ga-
thering of the People be. By all which, considering
the great Knowledge and Faith of those Patriarchs, to-
gether with the condescending Intimacies between
God (in Humane Shape) and them; *Gen. 32. 24.* As
also considering the extraordinary *Visions* and *Dreams,*
Gen. 24. 12. Seeing a Mystical Ladder, betwixt Hea-
ven and Earth; and withal, that they could not shun
to see, sovereign *distinguishing Grace,* in calling and
Covenanting thus with them, whose Father was an
Amorite, and Mother an *Hittite,* while their Brethren
were passed by: These things, I say, render it certain,
that these Patriarchs, together with the Church in
their Days, could not but understand this *new Cove-*
nant of Grace, with a considerable Measure of Clear-
ness of Thought, Warmness of Affection, and Firmness
of Hope.

Accordingly we find *Abraham,* at the greatest
Distance from the *Messias,* of all the three Patriarchs,
yet seeing our Lord's Day afar off, and *rejoycing* great-
ly therein, *John 8. 56.* Upon the whole; which is the
Point I am now concerned in; It is evident, that the
Manifestation of this Covenant, and the Revelations
relative thereto, did still bear *full Proportion* to the
Condition, Necessities and Fears of the Church, even
from the Beginning. *Abraham, Isaac and Jacob,* were
all Strangers, in the midst of their Enemies, few in
Number, and at first, but poor in Possessions; and of-
ten afraid of being cut off: Accordingly the Lord
having once revealed the *promised Seed,* the *Messias*
unto them, as the Spring and Foundation of all their
subsequent Mercies; he next annexeth the Promises
of *Preservation, Multiplication, Conquest* over their
Enemies.

Enemies, and of the promised Land : Pointing thereby at the *true spiritual* and eternal Blessings, making up the great Salvation. All which by Faith they very well understood ; And hence old dying *Jacob*, Gen. 49. 18. cries out — *I have waited for thy Salvation O Lord* ; as if he had plainly said, However many and great Mercies I have received, yet the *great Salvation*, which I principally wait for, is not yet come. But now to proceed, in opening up the *gradual Manifestation*, of the first great Promise, in the Garden, let us consider that,

After this, when the Church was become most *numerous*, by their wonderful Increase in *Egypt*, and the set Time of their Deliverance come ; then *Wisdom* required, that this Covenant of Grace, should be in a very publick and solemn Manner promulgate. Yea further, the Nature and Condition of the Church now at this Time, required also that the *Promulgation* and *Transfation* of this Covenant, should be *so* and *so* qualified, in Proportion unto the *peculiar Temper* and Circumstances, of the *unbelieving, carnal* and *stubborn* People, with whom God had to do. All which will be the more clear, by considering the following Particulars.

As *First* ; To disengage their *carnal* Hearts from *Egypt*, and the sensual Enjoyments thereof ; the Divine Providence must, wisely permit their being brought very low ; so that they must cry to the Lord, under their great Bondage, *Exod. 3. 7. 2dly.* That the first Appearance of the *Church's God* might look like himself, even like the *true* and *living* God, and so impress deeply their unbelieving Minds, he accordingly most wisely makes his first *solemn Entry* among them, in the glorious Chariot of *stupendous Miracles*. The Lord had not appeared Gloriously, for much of Four Hundred Years in the Church, and therefore he must
now

250 *The gradual Manifestation of the Covenant of Grace*,
now appear like himself, that *Zion* may know her
King.

Accordingly, from the burning *inconsumable Bush*,
unto the killing of *Egypt's* first-born; behold what a
glorious Train of Divine miraculous Operations, in the
Fields of *Zoan*, and through the Land of *Egypt*, did
interveen? shewing in the various Progress thereof,
that his Kingdom & Power was *over all*; even from the
high and mighty *Angels*, unto the smallest *Insects*: And
that in the *Divine Hand*, the most contemptible *Vermine*,
was sufficient Party, for the strongest of Enemies. The
Design of all which was, That *Israel* might know his
God to be indeed, *the great, true and living God*,
above all other gods whatsoever: And that there-
upon, they might trust him, and follow him, through
an howling Wilderness, even in the Face of manifold
Discouragements and great Opposition. And the Truth
is, had not that People been *Monsters of Unbelief*, their
very *bodily Senses*, were so highly entertain'd, and
deeply impressed, with a Variety of glorious Miracles,
that it might justly have been expected, that their very
Eyes and Ears would have (if we may so speak)
forced Faith in them. 3dly. To Preach out the Mystery
of the Lamb slain from the Foundation of the World;
and to shew them, that it was only *distinguishing Fa-
vour* through the *Messias*, and nothing meritorious in
them, that had procured the great Deliverance wrought
for them; The Ordinance of the *Passover* is instituted,
and that before ever they march one Foot out of
Egypt: And thereupon are appointed to Mark all the
Posts of their Doors with the Blood of the Paschal
Lamb; with Certification, that the *destroying Angel*
would infallibly attack the House and Family that
should want it, *Exod. 12.*

Again,

Again, 4thly. At once to Seal all the former Miracles; their being indeed from God; and to make yet a deeper Impression of his being the *true* and *living* God, with whom they had to do, and to make a further Discovery of his glorious Perfections; As also to Compose their Spirits, from all Fears of their Enemies; and by all these to prepare them for *Covenanting* willingly with this God, as their Lord and King: I say, for accomplishing all these great Ends, the Children of *Israel*, in great Wisdom, by the Divine Command, were brought the Way of the *Red-sea*; that so the Almighty Power in dividing it, and bringing it so suddenly back again upon their Enemies, might gloriously display, that none less than the great *first Cause*, was there, as not only commanding the *greatest* of second Causes to obey him; but even to act contrary unto the *fixed Course*, Nature had placed them in. And therefore, the *Wind* must not only *ruffle* the Surface of the Waters, but must blow the great Ocean *asunder*. The Sea must not only divide, but must stand up on Heaps, and become a Wall to it self, yea and that without the Help of its swadling Band. *Proud Pharaoh*, and his mighty Host, must succumb unto, and sink under the prouder Waves: His stout Horses, and armed Chariots must drive in vain; as having their Wheels knockt off. *Briefly*, They that would not allow poor *Israel* Straw, to make their Brick, must now want both *Time* and *Materials*, to repair the least of their Breaches, or smallest Pin, or Spoke of their Wheels. And they who would not at Home in *Egypt*, take warning from *Nilus* being turned into *Blood*, must now help to dye the *Red-sea* with their *own*. In fine, Its true, *Israel's Joseph* was dead and gone, but so was not *Israel's God* too: who still surviveth and reigneth for ever,

Again

252 *The gradual Manifestation of the Covenant of Grace,*
 Again fifthly ; When the Lord comes to Cove-
 nant with them at Mount Sinai, though really at the
 Bottom, it was a Covenant of Grace : as evidently
 appeareth from the Divine Institution of the *ceremoni-*
al Law, after the Promulgation of the *moral* : The
 first Covenant of Works, allowing of no Mediator, nor
 Priest ; of no Sacrifice nor Incense ; of no Altar, nor
 Mercy Seat : All which were both in the Tabernacle
 and Temple. Yet upon most weighty Grounds, the
 Divine Wisdom saw it necessary, That this Cove-
 nant of Grace, should be promulgate and dispensed in
 a very legal Form, *Exod. 19. 16, 18, Verses.*

Accordingly to *impress* that obstinate rebellious Peo-
 ple with great Aw and Fear ; We find, 1. That the
 Law is promulgate, with a great Mixture of *ter-*
rible Majesty. The Eye affected and astonished with
 dreadful Smoke, Flame and Lightnings : The Ear
 confounded with the awful Sound of the Trumpet and
 Thunderings ; Yea the great and fixed Mount it self,
 at the same Time shaking and trembling : So that
stout hearted Israel, was obliged to pray *Moses*, to speak
 in the Place of God unto them ; *Exod. 20. 18, 19.*
 2dly. The Church as yet being, but just creeping out
 from the Earth, and deeply tinged with Carnality,
 therefore she must be encouraged and threatened to O-
 bedience by *temporal Motives.* The Land flowing with
 Milk and Honey, or falling in the Wilderness, must
 be the more general and *explicite* Tenor of the Promi-
 ses and Threatnings, of the first Dispensation of the
 Covenant : No Doubt, under these *temporal Promises*,
 the Eye of Faith, amongst the Elect, got some Glim-
 pse of the Land, that is afar off, with its *Spiritual*
 and *Eternal Blessings*, *Isai. 33. 17.* Briefly, the Hu-
 mane Terrene Nature behooved to be gradually spiritu-
 alized, and therefore these heavenly upper Springs, must
 be

In its Advances, from its Intimation, in the Garden. 253
be couched under the Blessings of the Nether : They had but just now come from a most plentiful Land, and therefore a *more plentiful*, abounding with Milk and Honey, Wine and Oil, must be the first Step of their Gradation, Heaven-ward.

3dly. The Church being at present in her *infant State*, which Age is more impressed by *Sense* than Reason, and being but very weak in Knowledge, therefore by *material, visible Performances* ; spiritual Mysteries, must be held forth and dispensed unto them. Accordingly by manifold Kinds, of *Sacrifices* and *Offerings* ; the People's bringing them to God, and the Priests offering them up, and sprinkling the People with the Blood, together with God's accepting them, when offered ; The great Mysteries of God's reconciling, justifying and sanctifying, believing penitent Sinners, through Jesus Christ (the great and only reconciling Sacrifice) was preached unto them. 4thly. They being a People to be surrounded with *idolatrous Nations*, most prodigal and pompuous, in their Manner of worshiping their *false Gods*, therefore, they must have a most *Glorious Tabernacle* and *Temple*, a most *Stately High-priest*, richly adorned : They must have their *Lights*, *Perfumes*, *Musick*, *Sacrifices* and *Incense*, that being so nobly entertained at home, they should lie under no Tentation from Curiosity, or otherways to go a whoring after false Gods abroad.

5thly. As on the one Hand, the rebellious Temper of this People required very *legal Phrases* to be used in transacting with them, such as,——*do and live*, *Levit.* 18. 5. So still on the other Hand, to hold out, That it was really a Dispensation of *Grace*, and that none could come to the Enjoyment of the Eternal Life promised in it, by the most perfect personal Obedience of their own, but only by the Obedience and Death of
* the

254 *The gradual Manifestation of the Covenant of Grace,*
the *Messiah*, therefore at the Close of the Promulgation,
Sacrifices are slain, and *Offerings* made unto God,
and all the People *sprinkled* with the Blood, which
Moses told them, was the *Blood of the Covenant*;
meaning, that by the Death of the Lord *Jesus Christ*,
the true Lamb of God, the great Blessings promised,
in that Covenant, could only be obtained, *Exod. 24.*
5, 6, 7, 8, *Verses.*

In *Sum*, To clear how *rational* the scriptural
Account of this Dispensation of the Covenant, at
Mount *Sinai* was; let us consider that God having
now, made Choise of a People, for His Church and
peculiar Kingdom, and that in a publick and solemn
Way and Manner; He 1. As the *Holy One* of *Israel*,
promulgate, the *moral Law*, as the everlasting Rule
of Holiness and Righteousness. 2dly. As the gracious
Redeemer of His Elect among that People, He most
wisely annexeth the *ceremonial Law*, for the pointing
out unto them, the true and great Sacrifice of His Son,
for taking away the Sins of the World. 3dly. Hav-
ing now separated *Israel* from all other Nations, and
erected them into a politick Body and Kingdom by
themselves, He as their King and Governour, subjoyneth
the *judicial Law*, (adjusted in many Things, to their
peculiar Temper and Disposition) that so they might
be at no Loss, but rather excel all other Nations a-
bout them, as to good and *wholesom Laws and Constitu-*
tions. And thus God most wisely at once proclaim-
eth the Rule of the Church's Obedience; The grand
Mystery of Salvation through Christ crucified, together
with the proper and necessary Rules, for the Church's
external Order, Peace and Prosperity, considered, as
a Body politick.

In *Fine*, considering God was resolved to have a
visible Church among the *Jews*, and thereafter among
the

In its
the G
World
prope
nal L
ken i
Time
procla
might
Point
might
Praise
the t
also r
invisib
in He
that t
throug
them,
and M
An
contin
gal Fo
gal Se
Threa
interli
sias;
Him,
Some
toll an
venant
Certai
Testam
preach
the fo
ly adj

the *Gentiles*, which was to continue to the End of the World, It is evident, That it was most necessary and proper, That the *Memory* and *Authority* of the original Law of the Humane Nature, which had been broken in the Garden, and much forgotten since that Time, should be again, most solemnly revived and proclaimed: That to the *visible Church* in all Ages might read, fear, and obey; and thereby, both in Point of true internal *Holiness*, and external *Morality*, might excel all the World, round about them, to the Praise and Glory of her *extraordinary* Head and King, the thrice Holy God. And again, seeing God was also resolved, to have within this visible Church, an *invisible peculiar People*, design'd to be made perfect in *Holiness* and *Happiness*, it was no less necessary, that the new and living Way unto Grace and Glory, through a crucified Saviour, should be manifested to them, to the Eternal Praise, of the Riches of His Grace and Mercy in Christ Jesus.

And thus the *Dispensation* of the Covenant of Grace continued from *Moses* to *Malachy* under much of a *legal Form*; It being preach'd by a *wise Mixture* of legal Sermons, pressing the moral Law with severe Threatnings upon the Transgressors, together with interlined Prophecies, Types and Shadows of the *Messias*; and great Promises of manifold Blessings through Him, to the believing, humble and obedient Soul. Some indeed of the Prophets (*Isai. 53.*) were more full and particular; upon the great Subject of the *Covenant of Grace*; thereby to prove the Eternity and Certainty of that Covenant; even under the old Testament; But generally speaking, all the Prophets preached the Covenant of Grace, in their Day, after the foresaid Manner: as being a Method exceedingly adjusted to the obstinate Temper and weak Capac-

256 *The gradual Manifestation of the Covenant of Grace,*
ty of the Jewish Church. Briefly, the Church as yet
was Minor, and therefore her Instruction must be by
Types and Shadows, suitable to the Weakness of her
Understanding; and as a Pupil; must by her Pedago-
gues, be kept under the Aw and Influence of severe
Threatnings and Discipline, for restraining from Extra-
vagancies; *Gal. 4. 1, 2, 3, Verses.*

But when the Fulness of Time was come for the
Church being brought out from this her minor State
and Condition, to wit, upon our Lord's Incarnation,
Death, Resurrection and Ascension: Behold then in
great Wisdom, the Scene was wonderfully changed:
God proceeding to make great Alterations upon the
Manner of the Dispensation of the Covenant of Grace
dispensing it with far more of Love, Light, Life and
Power, unto the Party principally concerned therein.
For First the long promised Seed of the Woman, the
Mediator of the foresaid Covenant, was now at once
preached to the Ear, and made visible to the Eye; So
that His Ambassadors could say, and demonstrate
with the Finger, — *Behold the Lamb of God,* John
1. 36. 2dly. The old Tabernacle and Temple, were
pulled down to Pieces; the Aaronical Priesthood, to-
gether with the long Train of Sacrifices, are all dis-
carded, and that most justly; upon our Lords hav-
ing offered up on Earth, the great Sacrifice of Himself
the Substance and Soul of all the preceeding; and
thereafter entering the third Heavens, the true Holy
Place, and appearing there, as the Lamb slain before
the Throne (Rev. 5. 6.) acting in all Respects the
Part of the great High-Priest of the Church of God
3dly. Thereupon, the great Depth and Fountain of
electing Divine Love in Christ, being now to be
open, (fulfilling that Part of the Angels Song, (Luk
2. 14.) — *Peace on Earth, and good will towards Men*

*

Accord

In its Advances, from its Intimation, in the Garden. 257
accordingly God most wonderfully, with an Almighty
outstretched Arm, *enlargeth the Territories* of the Church,
calling in the *Gentile World*, so that of a sudden, the
Children of the barren, are more than the Children of
the married Wife, *Isai. 54. 1.*

Again *4thly*. The Churches Children, being thus
greatly *multiplied*, the *Breasts* of the Gospel, were
thereupon in Proportion exceedingly replenished;
So that *extraordinary Effusions* of the Gifts, Graces and
Consolations of the Holy Ghost, are let out upon the
Church, and that both in her Ministry and Members;
as is evident in the History of the Acts of the Apostles.
Yea sometimes we find no less recorded, than that *great*
Grace was upon them all, *Acts 4. 33.* *5thly*. Behold now
also the *Offers* of Christ and the great Salvation, are
delivered in the *plainest* and *fullest* Terms; such as,
That *all Things* are ready, *come unto the Marriage.*
Matth. 22. 4. And *whosoever will, let him come, and take*
the Water of Life freely, *Rev. 22. 17.* *6thly*. The Ambassa-
dours of Christ, are commanded now, not only *simply*
to *preach* the great Salvation, but also to *compel* Sin-
ners to come in, *Luke 14. 23.* They are not only to
offer Christ, and repeat the Offers, but also to *reason*,
importune, beseech and *obtest* with Tears all to come
unto the Marriage; Yea and that even; the *lame*, the
blind and *maimed*, meaning those whom great Sins
have made greatly guilty; and loathsome in the Sight
of God, *Luke 14. 21.* *7thly*. The *Terms* of Life, requir-
ed on Sinners Part, are far more, *set in Light*, as to
their Nature, Properties, Causes, than what under the
Old Testament. How plainly now, are the great Doct-
rines of *Faith*, *Repentance* and *new Obedience*; declared
and opened up in the Gospel? With how much of
Light and Evidence, is the great Duty of *Repentance*
treated of in that remarkable Parable of the prodi-
gal Son: *Luke 15.* from the 17 v. and downwards;

258 *The gradual Manifestation of the Covenant of Grace.*
As also how fully are all the Properties of sincere Repentance declared by the Apostle? *2 Cor. 7. 11. v.* And as for its Author and Principal efficient Cause, how particularly, are we directed unto the Lord Jesus Christ, as the Prince exalted, *Acts 5. 31.* To give Repentance and Remission of Sins?

Again as to *Faith*, how clearly and fully doth the Apostle preach the same unto the Jailor of Old? *Acts 16. 31.* As consisting in a cordial embracing of a whole Christ, assenting unto the Truth, and consenting unto the Execution of all His Offices: So that every attentive Reader and Hearer hath now under the Gospel the fairest Access, to examine and prove themselves if Christ be in them: And if upon Trial, it be found, He is not; Then 8thly. Behold what clear *opposite Directions*, by Way of Means are most plainly propounded in the Gospel: Such as *serious fixed Thoughts*; upon our natural, sinful and miserable Condition: *serious Views* of the Offer, Fulness, and Suitableness of Christ, *Psal. 45. 10.* An ingenuous Acknowledgment of our utter Inability to turn our selves, and thereupon, with all the *Seriousness* we can attain unto; bemoaning our natural Darknes, Deadness, Enmity and Backwardness: crying, (as a perishing Helpless Man for Life) that God would turn us and draw us, *Jer. 31. 18.* All which Particulars, if complexly and duly considered, cannot but evidence the greatest of Love, Light and Condescension, in this new and *second Dispensation* of the Covenant. For all which we are obliged unto the Incarnation, Death, Resurrection and Ascension, of the Glorious Mediator thereof, *Psal. 68. 18.*

Again in the next Place, if we shall speak of the two grand Motives, of everlasting Life, and eternal Death, for perswading Sinners to come to God through Christ;

In its Advances, from its Intimation, in the Garden. 259

Christ; Behold with what great Plainness are they insisted upon, and improv'd under the Gospel Dispensation? How is the Certainty, Dreadfulness and Everlastingness of the Wrath to come upon all impenitent unbelieving Sinners, set in the greatest Light? So that, none allowing serious Thoughts upon *Matth. 25. 41. 2 Thes. 1. 7, 8, 9. And upon Rev. 20. from the 11. v. to the End*; but must, almost hear the very Screeches, and see the terrible Flames of the Place of Torment: And on the other Hand, how are the manifold Blessings of *Reconciliation, Justification, Adoption, Sanctification and Glorification*, making up the great Salvation; all most clearly opened up? Their Certainty, Suitableness, great Import; and Eternal Consequence, most plainly and convincingly declared: So that, in that one Chapter, *Rom. 8.* Who can, but a little ponder it, and not behold *Heaven upon Earth*, in the certain Application of Pardon, Peace, Grace & Glory, from God unto every Soul truly in Christ? Briefly these two grand Motives, are set in such great Light now under the Gospel, That Paul insisting a little upon them; Some unconverted Persons (though absolutely void of spiritual Life) yet were made to tremble at the Wrath to come, and others almost perswaded to be Christians: as in the notour Instances of *Felix and Agrippa.*

And then lastly, the Sacraments of the new Testament; Behold how much they are adjusted, in their Nature, Simplicity, and Manner of Administration, unto the Representation of the great spiritual Mysteries designed by them: preparing the said Mysteries, for the Eye, of spiritual Knowledge; and the Mouth and Hand of saving Faith; As also for the Groans and Tears of Godly Sorrow; and for the Embraces of sincere Love, together with the generous fruitful Returns of Zeal: So that it must be no less than a bewitching

260 *The gradual Manifestation of the Covenant of Grace,*
Influence from Sin and Satan, that causeth a Misim-
provement of them, Gal. 3. 1. In short, the Dispensa-
tion of the Covenant of Grace, since the coming of
our Lord, is come now to such great Perfection, that
the Import of all the Deep and great Counsels of God
about Man's Redemption: and the Substance of all the
dark Prophecies, Promises, Types and Shadows, under
the old Testament, are now under the new, most plainly
and briefly contained and sum'd up in the preaching of
these six subsequent Truths.

As First, That the long promised and expected
Messias; the wonderful Person God-man, is now in-
deed come, John 1. 36. 2dly. That since His coming,
He hath actually and fully purchased all the Blessings
necessary for completing the great Salvation, Matth.
22. 4. 3dly. That as an infallible Evidence thereof, He
is highly exalted at the Father's right Hand, Rom. 8.
34. 4thly. That thereupon, whosoever will, without
Respect to any Qualification of Jew or Gentile, bond
or free, rich or poor, less or more guilty; if once
but truly willing of Christ, upon Gospel Terms, That
then, they, not only, may, but are actually warranted
and commanded to come, and drink of the Waters of
Life freely, Rev. 22. 17, v.

5thly. That if any Soul hath been endeavouring to
come, but withal is much discouraged by an unbelieving
backdrawing Heart, and thereupon deeply affected with
the same; That in that Case, a greedy serious Look
for a Day of Power; one sincere Cry from the Heart,
—— Lord help my Unbelief, shall be truly reckoned
Faith, and found to issue in Salvation, Jer. 31. 8, 19,
20, Verses. Compared with Mark 9. 24. 6thly. That
every Soul, that doth actually come to God through
Christ, if with the least Measure of Sincerity; shall in
no Ways be cast out, but infallibly upon their coming,
shall

*In it
 shall
 Right
 1 Cor*

*the C
 our L
 unto
 then
 Way*

*God
 Chris
 its tr
 and C
 that*

*Myft
 30. 2
 is no
 sever*

*who
 the
 more
 come
 ly be*

*betw
 the
 plain
 we l
 they*

*ful
 was
 have
 from
 ful*

by

In its Advances, from its Intimation, in the Garden. 261
shall have Christ made of God unto them, *Wisdom, Righteousness, Sanctification, and Redemption*, John 6. 37.
1 Cor. 1. 30.

By the plain Declaration of these *six* great Truths, the *Covenant of Grace*, hath been preached ever since our Lords coming; and will continue so to be, even unto the End. All which being considered; who then can desire, the *Mysteries* of the Kingdom, or the Way to Salvation, to be set in greater Light? Surely, God spoke a great Truth, when He prophesied, That Christ should be a *Light unto the Gentiles*. He arose, its true, among *the Jews*, but His *meridian Altitude*, and *Glory* was verily reserved for us *Gentiles*: So that now, the Knowledge of the great Counsels and Mysteries of revealed Religion, which only shone (*Isai. 30. 26.*) with a *Moon Light*, in the Jewish Horizon, is now become as the *Light of the Sun*, and that Light sevenfold, in the Gentile World. Briefly, upon the whole, if any perish, at this spiritual Noon-time of the Gospel Day; It must infallibly proceed, from more of *Enmity*, than of *Ignorance*.—— Ye will not come unto Me, that ye may have Life; must certainly be very much at the Bottom of it, John 5. 40. v.

The *Conclusion* of all is: If the *Parallel* be run, betwixt the *Old* and *New Testament Dispensation*, of the *Covenant of Grace*; Then behold, the *Difference* plainly is, *First*, If they had *Moses* the Servant of God; we have *Christ* the Son and Heir of all Things: If they had *Aaron*, as their great high Priest; a poor sinful Man, needing first to sacrifice for himself; and who was discarded before all Israel for his Sin; Behold we have the *Glorious Person God-man*, infinitely removed from all Pollution, and who by Virtue of His wonderful Person; the Dignity, and Fulness thereof, was able by the *one Sacrifice* of Himself, to satisfy Justice fully,

262 *The gradual Manifestation of the Covenant of Grace*
fully, for the whole Sins of the Elect World : And
thereupon not only to interceed as *Mediatour*, for the
Applications of the whole Blessings, of the great Sal-
vation ; but also to answer His own Intercession, as
being truly GOD, as well as Man ; And so having
Divine All-sufficiency in Him, towards the becoming
Priest, after the Order of *Melchizedeck*, for saving to
the Uttermost, all them that come unto Him, *Heb.*
20. 7, and 25. compared with *Col.* 2. 9. Briefly, Such
is our *High-Priest*, that he must pray for, and save
Great Aaron, and all his most holy *Succeffors* in Office
or else, some one *Golden Calf* or other will infallibly
condemn them.

Again *Secondly*, If the *Jews* had their *Glorious*
Temple, with the most Holy Place, their *Cherubims*
Mercy Seat, *Golden Altar*, and much *Incense*, where
their *High Priest* entered once a Year ; Behold, we
have the far more *Glorious Third Heavens*, that *High*
and *Holy Habitation*, where there is no *Vacancy* be-
tween the *Cherubims*, but the *God of Infinite Mer-*
cy really sitting above the *Mercy Seat*. And where
the living *Cherubims* stretch out not their *Dead* (the
Golden) *Wings*, over the same, but receive and per-
form the greatest *Commissions* of *Love* and *Mercy*, un-
to the *Heirs of Salvation* : And where in Place of the
useless Golden Altar, and *smoaky Incense*, to him that
is a *spirit* ; We have the *Divine Nature* of the *Glori-*
ous Mediator, together with the *Merit* and *Vertue* of
his compleat Satisfaction ; Upon the Account of which
he can, not only appear *once* ; but all the Year
over, and with the greatest *Holy Boldness*, express
himself, in no less Terms than — *Father, I will*
that they whom thou hast given me, may be with me
where I am, *John* 17. 24.

And then *Tbirdly*, If they had their *Ceremonial Sprinklings* and *Washings*, with the useless Bunch of Hyfop, and course Blood of Bulls and Goats : Behold now in *Ste*ad of these, how we enjoy the *immediate Applications* and *Operations* of the **HOLY GHOST**, upon the Hearts of Believers, *1 Cor.* 3. 16, 17. And again if they had their *great Prophets*, who at best were but *Ear-Witnesses*, at the greatest Distance of the Glorious **MESSIAH**, and the great Salvation to be wrought by Him : And who thereupon, as the Apostle *Peter* testifieth (*1 Peter* 1. 10, 11. *verses*) were all of them at most but *Students* in Gospel Divinity : Behold we have the *great Apostles*, the *Eye-Witnesses*, who not only saw the *Man C H R I S T*, but also beheld His Glory (*John* 1. 14. *v.*) as of the Only Begotten of the Father, full of Grace and Truth : And who also were His great *Intimates* and *Favourites* for many Years, here, upon the Earth, receiving fully the great and deep *Counsels* about Redemption, immediately from the original Breast, in which they had been written from Eternity, *Pro.* 8. 23. *Psal.* 40. 8.

Thus in these few *Instances*, with many other Particulars, which might be named, relative to the *Difference* of our Sacraments, *Spirituality* of Worship, fuller Influences of Converting, Edifying and Comforting Grace, together with far more of a *Spirit of Adoption* : I say by all these, How far, the *Advantage* is ours, under the *New Testament*, above the Church under the *Old*, Who can sufficiently declare ? More especially considering, That the foresaid *Difference* can only be, best determined, by reflecting how far **C H R I S T** excelleth *Moses*, and darkneth *Aaron* ; and how far, the *Substance* is preferable to all *Shadows*. And therefore upon the whole, How true is it, That the terrible and shadowy Law was given by *Moses*, but that *Grace* and

264 *The gradual Manifestation of the Covenant of Grace and Truth, came by JESU S CHRIST, John 1. 17 verse.*

This Gracious *Change*, upon the Dispensation of the Covenant of Grace, upon our LORD's Incarnation, was certainly made upon most wise and weighty Grounds: As 1. The *Honour* of our LORD required so much: Seing the Elect were chosen in Him, and His Blood the great Price of our Redemption; It was highly reasonable, That the *clearer* Dispensation of the Covenant of Grace, and the *fuller* Out-lettings of the Blessings thereof, should be reserved, until His Incarnation, Death, Resurrection and Ascension: That so the *Dependence* of those Blessings upon Him, as Streams from the Fountain might be proclaimed. And therefore, He must ascend on High, (*Psal. 68. 18.*) Before the plentiful Effusion of the Gifts and Graces of this Covenant, be allowed upon the Church. 2dly. The deferring this clearer and *more glorious* Dispensation of the Covenant, and the more generous and bountiful Effusions of its Blessings, until the Time of our LORD's Incarnation, Death and Resurrection; was most necessary, for *attesting* and *confirming* the three grand Articles of Revealed Religion, and the Christian Faith, to wit, *First*, The *Reality*; And *secondly*, The *Meritoriousness*; And *thirdly*, The *Actual Acceptance* of CHRIST's Satisfaction, made to G O D by His Obedience unto Death, in Behalf of the Elect: For certain it is, That no Procedure of Divine Providence, could possibly confirm these foresaid great Truths, more than the *miraculous* Effusion of the HOLY GHOST, in extraordinary Gifts and *Measures* of Grace, immediately upon our LORD's Ascension, (*Acts 2.*) together with the continued, plentiful, powerful Influences of the same, towards the Conversion, of some Thousands at once, and the remarkable Sanctification and Establishment of the Churches

In its Advances, from its Intimation, in the Garden. 265
Churches thereupon. More especially our LORD,
having expressly foretold (*John 16. 7.*) That if He did
not go, the HOLY GHOST would not thus come; But
if He did, that then He would send Him. All which
amounts to such a solid Proof, founded upon such unde-
niable Matters of Fact, that Reason it self, must cry
out, That beyond all Controversie, JESUS of Nazareth
is the True MESSIAH; And that the offering up of
Himself, must have infallibly been, a most Acceptable
Sacrifice to GOD; Considering that such Extraordi-
nary Gifts and Accomplishments for the Churches Mi-
nisty, and such great Measures of Grace for her Mem-
bers, were the Immediate Product and Consequences
thereof. Briefly, The Feast of fat Things, of Marrow
and of Wine on the Lees well refin'd, from all Ceremo-
nies, Types and Shadows, (*Isai. 25. 6.*) was for this
End wisely reserv'd to the last, even till our LORD's
Incarnation, That so the Gospel Church, in a Way of
Glorious Triumph and Praise, might at our LORD's
Coming, cry out, as in the same Context, *Isai. 25. v.*
9. ——— Lo this is our GOD, we have waited for
Him, and he will save us. And thus now we have heard
of the first general Head, relative to the gradual Mani-
festation of the Promise made in the Garden, and the
different Dispensations of the Covenant of Grace, ensuing
thereupon.

CHAP. XIII

The Means by which, the great Salvation of the Cove-
nant of Grace, comes to be applied to all interess'd
therein,

266 The Means, by which the great Salvation,
therein, are Three in Number. Abstract from the
great Fundamental Jest of our LORD's Incarnation,
Death, Resurrection and Ascension; There is, First
Our LORD's appearing at Court above, and acting
the Part of a High-Priest, after the Order of Melchizedek. The second is, The Ministerial Dispensation of the Word, Sacraments and Prayer, in the Church here below. The third is, The Almighty Internal saving Operations of the HOLY GHOST beginning, carrying on and perfecting the Elect's Salvation, in the Use of the foresaid External Means. By Virtue of the first, Our LORD gets the Book with the seven Seals (Rev. 5. 9.) delivered unto Him, One worthy to open it: and able to execute all the great Decrees and Purposes therein, relative to the Church; or to the World for the Churches Sake. The Import of the Delivery of this Book, unto the Lamb is considered and opened up. By our LORD's receiving this Book, Effectual Provision is made, for removing all Obstacles and Lets out of the Way, of the External Dispensation of the Covenant of Grace, unto the Elect of GOD, through all Nations. As Way must thus be made, for the Churches Plantation and Salvation in the World; so also, suitable Conduits, congruous unto the intelligent, rational Humane Nature, conveying Home the Spiritual Blessings of the Covenant unto the Souls interested therein, must next be provided. Accordingly, in great Wisdom, the Word, Sacraments and Prayer are contrived; in Proportion to the external and internal Faculties of the Humane Nature. All these Means, however excellent (in their own Order of Working) yet at most being but Means; the Living and Lifegiving HOLY GHOST, as the great efficient Cause, must be set on Work, in Order to the infusing a supernatural

Of the Covenant of Grace, comes to be applyed. 267

Principle of Spiritual Life, into the Souls of the Elect. A Rational Account and Description of this supernatural Principle : By declaring first, the Divine Procedure, towards its Infusion, and next opening up its Nature, together with its manifold Operations and Effects, upon both the inward and outward Man. Considering that GOD once made Man perfectly Holy ; Reason it self, not only preacheth the Possibility and Probability of such a supernatural Principle : but considering Man, to be the only Creature in the whole lower World, capable of glorifying and enjoying GOD ; It pleadeth strongly, That the DEITY, will certainly yet make some spiritually Alive unto His Glory. And if so, Regeneration, must be something more than Sham,

THe second General Head, relative to this new Covenant, to be considered, was, The Means, by which the great Salvation contained therein, comes to be applyed to the chosen Generation interested in the same.

For clearing of which, not to insist upon our Lord's Incarnation, publick Ministry, Death, Resurrection and Ascension, as the great Fundamental Jest of the subsequent Parts of the Dispensation of this Covenant, *Isai.* 53. 10, 11, 12. There are principally these three Means, which, more immediately influence the actual Application of the Blessings comprehended in it.

As First, Our Lord's appearing Above at Court in Heaven, (where all Matters relating to the Church here below, do first take a Turn) and acting there the Part of a High Priest, after the Order of Melchizedek, in Behalf of his People, *Heb.* 6. 20. 2dly. The Ministerial Dispensation of the Word, Sacraments and Prayer

268 *The Means, by which the great Salvation,*

Prayer, in Christ's Name; by Authority from him, and according to Divine Institution, *Matth. 28. 19, 20.* And then, *3dly.* The Almighty, Irresistable, *Internal Operations* of the Holy Ghost, in beginning, carrying on, and perfecting the great and good Work of the Elects Salvation, in the Dispensation of the foresaid External Means, *Psal. 110. 2, 3. Phil. 1. 6.*

By Virtue of the first, to wit, as *High Priest* after the Order of *Melchizedeck*; Our Lord is not only the Church's great *Advocate* and Intercessor, having Access and Right to *Plead* and Will, Jehovah, to move all the Wheels of Providence, in Ruling the World; So, as this Covenant, with its great Blessings, Age after Age, may be infallibly applyed unto all the Elect: But is also himself the Church's *Head & King*, as *Melchizedeck* was not only the Priest of the most High God, but also King of *Salem*, *Heb. 7. 1.* having all Power in Heaven and in Earth, in his own Hand, for the Church's sake; *Matth. 28. 18.*

To open up this *important Truth*, because of its great Consequence; let us a little consider these *four Heads* in relation unto it. As *1st.* Our Lord, being the *Eternal Son of God*, and thereupon having the same Divine Nature, Power and Glory with the Father, *John 10. 30.* He must also necessarily have all the *Divine Perfections* needful for the Exercising of the foresaid Kingly Power, such as Infinite Wisdom, Power, Holiness. In short, this Child born unto us, *Isai. 9. 6.* being in Person, none less than the *Almighty God*, must certainly be every way Qualified for having the *Government* upon his Shoulders. Again, *2dly.* Our Lord being He, by whom (in the Order of working) the Worlds were made; *Heb. 1. 2.* Therefore as none can have a greater Right to Govern *All*, so none can know better, how to Behave therein: For he having

Of the Covenant of Grace, comes to be applied. 269
ing. Created all Beings, and the whole of *second Causes*, he must thereupon be perfectly acquainted with their *Nature, Influence and Dependence* upon one another; even from the highest *Arch-angel*, unto the lowest crawling *Worm*; And thereupon, can certainly most easily set them all agoing.

More particularly, Our Lord perfectly understanding Man, and what is in Man (*John 2. 25.*) whether he be a Hard-hearted *Pharaoh*; or a *Lucifer* like *Nebuchadnezzar*; or a *subtile Foe* like *Herod*: I say, he being perfectly acquainted, with their *different Genius, predominant Inclinations, greatest Interests*, their various, natural and acquired Abilities, together with the several higher and lower *Spheres*, they move in, in the World: And withal, he again having their Natural and Rational Life, absolutely in his Power, *Act. 17. 28.* It is evident, how easie it must be for him, to influence and over-rule all their Political Actions, greater or lesser: even from the *King* with the Sword and Scepter upon the Throne, through the whole *Subordination* of Inferiour Rulers, unto the meanest Subject on the Footstool. Accordingly we find our Lord expressly claiming this, as his Prerogative, *That by him Kings reign, and Princes decree Justice, Prov. 8. 15.* Again, *3dly.* Let us consider, that our Lord, being God *equal* with the Father, he is thereupon also equally acquainted, with all the Divine Eternal *Decrees*, relative to Time; and, with all the greater and lesser *Turns*, together with the Times and Seasons thereof, which Providence is gradually to Accomplish, amongst all the Generations of the Children of Men, unto the End of the World, *Matth. 11. 27.* By all which its obvious, how much he is fitted for being at the *Helm*, and giving Life and Direction to the whole of Providential Dispensations.

Again,

270 *The Means, by which the great Salvation,*

Again, 4thly. Our Lord as Mediator, being the Person *who Transacted* with Jehovah, for the Elect, and denyed himself, in a State of Humiliation, by Vailing his Glory for Thirty Years and upwards, in a Sinful Miserable World; and withal he being the Person, who payed the rich and great Price of his Blood, for his People: And all this to bring about an Eternal Song of Praise, to the whole Perfections of the Deity, in the Work of Redemption: I say considering these Things, it is clear, that nothing could be more *Reasonable* or Congruous to the Divine *Wisdom* and *Justice*, than, that the Son (now God-man) should be the Person, who (of all the Great Three in One) by the Divine Decree, & mutual Consent of the Adorable Trinity, should have *all Power* given him in Heaven & in Earth, as King to Rule, over the World for the Church's sake: And thereupon receive Dominion and Power, to do with Elect and Reprobate, Friends and Foes, and the whole of their Interests and Concernments, as he should in the Greatness of his Wisdom, see most for the *Glory* of the Deity, his own *Exaltation* and Honour, the general *Good* of the visible Church, and the more *special* and saving Good of his Elect People. In fine, our Lord being both the glorious *Creator*, and the gracious *Redeemer* of the World, it is more than evident, that he hath the greatest Claims, of all others, to all Dominion and Power, over all Mankind, and that whether within or without the Church.

Accordingly in *Confirmation* of all these, we find (*Rev. 5. 9.*) our Lord declared, to be *worthy to take the Book*, and *open the Seals thereof*; importing plainly these two; *First*, That he is perfectly acquainted with the whole of the *Eternal Divine Counsels*, which are to be Accomplished in Time: More especially in so far as they concern the *Church*: It being their *Re-*

spect

Of the Covenant of Grace, comes to be applied. 271
et unto, and Influence upon her, which principally
ings, them under his Cognizance and Administrati-
n as *Mediator*. He being the *Head of all things*, for
e Church's sake, *Eph. 1. 22*. Accordingly in the
eries of the Book of the *Revelation*, we find him re-
ealing to *John* the whole of the great remarkable *Dis-*
ensions, and principal Hinges of the Conduct of Pro-
vidence, towards the Church, even to the End of
e World: Such as, the *Rise and Fall of Rome*
Heathen and Antichristian: The *drying up the Ri-*
ver Euphrates, and the *making Way* for the Kings of
e *East*; pointing at the Destruction of the *Makume-*
an Empire, and the Conversion of the *Jews*: As also,
e *Thousand Years Rest and Reign*, which his Saints
all enjoy on Earth: The great Gathering of *Gog*,
nd *Magog*, together with their ensuing Destruction.
is own *second and glorious Coming*. All these, to-
ether with the *interval Motions* of the *Wheels of Pro-*
vidence, influencing those greater Events, are plainly
retold in the Prophecies of the fore said Book. And
o far as *Time* hath yet run, it must be owned, that in
spect of infallible Accomplishment, *John* the Divine
rote more like an *Historian*, than a *Prophet*.

Again to clear yet further, our Lord's great *Fitness*
or his high *Dominion and Power*, in so far as it
concerneth the *Church*, and more especially his *Elect*
eople therein; we shall find upon a little serious Re-
lection, that *He* perfectly knows, 1. Their *certain*
Number, in all Ages and Places, 2 *Tim. 2. 19*. So that
othing can disguise them: Neither their dying in their
infancy, with *Abijah*, 1 *King. 14. 13*. Nor their con-
tinuing long in *Satan's Camp*, with *Manasseh* and
Paul. Yea, nor their going on in the *Broad Way*,
ill within, (as it were) *one Hour of Hell*, as in the In-
stance of the penitent Thief upon the Cross. Again,
2dly.

272 *The Means, by which the great Salvation,*
 2dly. He no less knows, the decreed and set Time for
 their Conversion: Accordingly we find, that he must
 needs (*John 4. 4.*) go through *Samaria*, to come up
 with the poor Sinner at the Well, in Order to the giv-
 ing her living Water. Hence also he could inform
Peter, long before it came to pass, of the great Gospe-
 Tack of Souls, in which he was to become a Fisher of
 Men, *Matth. 4. 19.* compared with *Acts 2. 41.* And
 then 3dly. He is also acquainted with their decreed
 Station and Calling, in which they are to serve God in
 their Generation; and hence he could tell the Prophet
Jeremiah, *1 Chap. 5. v.* that, before he had formed
 him in the Belly, he knew him, and had ordained him
 a Prophet unto the Nations.

Briefly, He foreknoweth their decreed Work, Diffi-
 culties, Comforts, and Number of their Days; so that
 he can tell *Moses*, that he was (*Exod. 33. 14.*) to lead
 the Children of *Israel*, unto the Borders of the promised
 Land, and that then he would give him Rest. And
 hence, he could also inform *Paul*, that he must suf-
 fer yet many things for his Name, and that Bonds and
 Afflictions did abide him in every City, *Acts 20. 22.*
23. As he likeways formerly had foretold unto *Heze-*
kiab, the Addition of Fifteen Years unto his Life. Up-
 pon the whole, the Church can not desire her Head
 to be more upon the Eternal Counsels of the Deity, than
 what he is, with respect to the whole of the Events to
 be Accomplished in Time. By all which, it is evident
 how much he is fitted for sympathizing with them
 under all their Tryals, and perfecting what concerneth
 them, *Psal. 138. 8.*

Secondly, This delivering of the Book to the Lamb
 imports *Jehovah's* committing the Execution of all the
 foresaid Decrees to the Son, as King of *Zion*: And
 hence he hath that great Motto writ upon his

Of the Covenant of Grace, comes to be applied. 273

for
au
e u
giv
orm
pe
er o
And
rec
d in
phe
me
him
Diff
tha
lea
nise
And
sus
an
22
eze
Up
Hea
tha
nts
dem
hem
ne
amb
ll the
And
his
esture

Westure, Rev. 19. 16. *Lord of Lords, and King of Kings.* In fine, He being the *World's Maker* and *Churches Husband*, He must certainly be worthy to take the foresaid Book of the Divine Decrees, and open the same. And having opened, to sit upon the Throne, influencing and over-ruling all *second Causes*, according to the Eternal Scheme contained therein: More especially, The said Scheme, being perfectly calculate for the Glory of the DEITY, the Honour of the Mediator, the Salvation of the Elect, and the rendring the remaining impenitent wicked World altogether Inexcusable, to the Praise of Glorious Justice.

To bring all this Home, we may hence clearly see, how *Way* hath been made, and shall be, to the End of the World, for the *External Dispensation* of the Gospel, its publishing this Covenant of Grace, and for the *Plantings* and *Transplantations* of the Visible Church, from Time to Time, and from Place to Place. Our LORD, having sitten on the Throne as King by Virtue of the Eternal Decree, Psal. 2. 7, 8. And having had the whole of second Causes, animate and inanimate, absolutely depending upon Him (*Col. 1. 17.*) And hereupon intirely at His Disposall; and that both before and since His Incarnation; He accordingly from Time to Time, hath made *all Lets* and *Obstacles* to give Way before His Church and Gospel. Hence *Pharaoh* and the *Egyptians*, the *Red-Sea* and *Jordan*, *Canaan* with its mighty *Kings*; its walled Cities, and more Terrible *Anakims*; *Sennacherib* with his numberless Host; *Nebuchadnezzar's* aspiring Pride, *Abasuerus* Irrevocable Decree, must all fly before His Face. Yea, the four great and high Monarchies, *Babylonian*, *Persian*, *Grecian*, and *Roman*, must all become as *Plains* before Him; Yea which is yet more Glorious and Wonderful,

8

Behold

Behold how the far greater and stronger *Pillars and Bars* of gross *Ignorance, Idolatry, Superstition, Vanity, Philosophy, Eloquence, Ambition, Luxury* and all Manner of Immoralities; all founding and establishing Satan's Kingdom, universally over the Gentile World. Behold, I say, how quickly all these were made to shake and give Way before a poor *Tent-Maker*; and all because of his going forth (in his Preaching the Glorious Gospel) in the Name and Authority of this Great King of *Zion*, who sits upon the White Horse *Rev. 6. 2.* Conquering and to Conquer. All which great Performances, done in the Face of the greatest Opposition; evidently proclaim, what this Prince of the Kings of the Earth can do, and what infallibly in due Time He will do for His Church.

Briefly, He hath already, as was of old prophesied of Him, *Psal. 110. 6.* *judged among the Heathen, and filled the Places with dead Bodies, and hath wounded the Heads over many Countries.* And therefore, in the Fear of this Great KING and LORD of Hosts, Let all *Earth-Worms*, from the highest to the lowest, who are conscious to themselves, of their opposing the pure Dispensation of the Gospel, whether in Kingdoms, Countries, or Congregations, take Warning, and *kiss the Son*, lest He be angry; For if once His Wrath be but kindled a little, blessed are all they that trust in Him, *Psal. 2. 12.* In fine, He both must and will Rule, till all His Enemies be made His Footstool, *Psal. 110. verse.*

And thus, we now see effectual Provision made for the External Dispensation of the Covenant of Grace, wit, by an Almighty, Irresistible, Over-ruling Conduct of Providence, Influenced by the Lord JESUS CHRIST as He upon whose Shoulders the Government is. What is next wanting, is the providing of *suitable Conduct*

Of the Covenant of Grace, comes to be applied. 275

for conveying the Spiritual Blessings of this Covenant, Home unto the Souls of the Elect of GOD : Who being to be drawn with the *Cords of a Man* ; The Means must therefore be *congruous* unto the Spiritual, Intelligent, Rational Nature of the Humane Soul.

Accordingly, The LORD in great Wisdom hath prepared the *Word, Sacraments, and Prayer*. Man is indeed by Nature, *absolutely dead in Sin*, but yet the Intelligent Rational Life in Part still remaineth with him. The Fall did indeed rob him intirely of spiritual Life, but yet did not Convert him into Stock or Stone ; and therefore, it is still most congruous and suitable, that he should be dealt with accordingly. And hence the *Alwise* and great Prophet, hath prepared the *Word*, that by its Instructions, it may address the Humane Mind, preaching to Man his Sinfulness, great Misery and Inability to recover himself ; Together with the new and living Way unto Everlasting Life, by Faith in Christ Jesus. And that, by its Offers of Christ, and its Promises of Peace and Pardon, Grace and Glory, it might Invite and Importune the Will. And further in regard, fallen Man is exceeding dull and indifferent, yea stupid, as to things spiritual, therefore in great Wisdom, the Word is also furnished with its *Threatnings*, of temporal, spiritual and Eternal Judgments, in case of Impenitency and Unbelief ; that so *Conscience* (when the Law cometh with Power) may first awaken it self, and next influence both the Mind and the Will, to attend more closely and seriously, unto the concerning *Instructions*, and great Offers of the Gospel : *Mark* 16. 76. *Act*. 2. 36, 37. And then finally, to quicken, and set all the more Home, often-times an *Alwise Providence* Interlineth some speaking and touching Dispensations, which tells the Sinner with a Witness, that he is *no Party* for the

276. *The Means, by which the great Salvation,*
great God, and that to make Peace with him without
Delay, is his greatest Interest of all others in the World,
Act. 16. 29, 30, Verses.

Thus Man's Soul is treated by the *Word*, through
that kind of spiritual and intelligent Sense of hearing :
But Man consisting of a Body, as well as a Soul, and
thereupon having *External* as well as Internal Facul-
ties, therefore *some* of the *Means*, must be proportion-
ed for this End. Accordingly, the *Sacraments*, are
most wisely prepared, by their *Symbolical* Water, Bread
and Wine, to preach, and, as it were, realize to the
very outward Senses those great Truths, which the
Word did Reveal unto the Mind, that so Man may not
only by the *Ear*, hear of a crucified Christ, but also
may *see, handle* and *taste* his dying Love, together with
the great Benefites purchased thereby : And all this,
is, that *dull unbelieving* Man, may by thir visible
Means, be the more deeply impressed and perswaded of
the *Reality*, of the high and spiritual invisible Myste-
ries, imported under them, hence the Apostle *Paul*,
was no less than *astonished* ; At the Defection from the
Truth amongst the *Galatians*, considering that not on-
ly in the Word, they had heard Christ plainly preach-
ed, and in hearing had so sensibly received the Spirit of
God, in his sanctifying and comforting Influences, but
also in the Sacrament, had *seen Christ* clearly crucified
before their Eyes, *Gal. 3. 1, 2.* All which by the Way
demonstrates these external *Means*, to be no *Sham* nor
Humane Invention, but truly of Divine Institution, as
conveying the greatest Realities and Blessings to the
Souls of Men.

But now after all these *Means* of Word and Sacra-
ments, they being still but *Means & Conduits*, & not at
all the *living* and *life-giving Spirit* of God, therefore
in great Wisdom, in order unto the setting the Holy
Ghost

Of the Covenant of Grace, comes to be applied. 277.
Ghost on Work, (the *Alone efficient Cause* of Spiritual Life,) the Impotent Sinner, to the Praise of the Riches and Power of Grace, is appointed as the great *Third Mean*, to apply to God, by *Prayer* and *Supplication*, Ezek. 36. 27. — *Yet for all these things, will I be inquired of by the House of Israel.* And certainly, since by the *Fall*, Man is spiritually dead, not able to think so much as *one good Thought* (2 Cor. 3. 5.) without a supernatural Principle of spiritual Life: And seeing the *Fountain* of this Life, is only with God, and he on the other Hand, most freely offering the same, and inviting Sinners seriously to apply unto him through Jesus Christ, in order to their being made Partakers thereof, Rev. 22. 17. There can be nothing more *reasonable*, than for Sinners, to the Praise of Grace, ingenuously to acknowledge their *Impotency*, and with all the Seriousness they can attain unto, to cry with *Ephraim*, Turn me O Lord, and I shall be turned, Jer. 31. 18. And to continue Importunate, (their Salvation depending upon a gracious Return) till God sensibly allow the same.

All which *Means* of Word, Sacraments and Prayer, having been once (by the Spirit of God) made *efficacious Conduits* of Spiritual Life, unto the Souls of Elect Persons: They natively ever after that, highly esteem them, and greatly delight in them, (Psal. 63. and Psal. 42.) following on to know and enjoy more and more of the Fulness of Christ, in the Use of the fore-said Means; even to see his Power and Glory in the Sanctuary; till the Good Work begun be perfected, and the Glorious Day, break, in which all the Shadows of Ordinances, are to flee away, Song 2. 17. And the Elect of God to enter the City, where there is no Temple; The Lord God Almighty and the Lamb being the Temple thereof, Rev. 21. 22. *In fine*, These out-

S 3

ward

278 *The Means, by which the great Salvation,*
ward Means of Grace, will be highly prized and Improved, by all serious Godly Souls, till they come to that State, where *Conformity* and *Communion* with God, shall be brought unto Perfection : God come as near the Soul, and the Soul as near God as possible : So that the Church, then, being made perfect, shall bid an eternal Farewell, to all those external intervening Means, the *great* and *last End* being accomplished. Briefly, *Immediate Vision* and perfect Knowledge shall render the Word and Sacraments of no Use : And immediate perfect *Enjoyment* shall leave no Room for Supplication or Prayer.

By all which we may clearly see, the great *Fulness*, *Scitableness* and *Reasonableness* of the foresaid *External Means* of Word, Sacraments and Prayer, as most proper *Conduits*, contrived by the Alwise God, for the beginning, carrying on and perfecting, the great Salvation, in the Souls of the Elect. Which was the second General Head, to be cleared, with respect unto the glorious Covenant of Grace, in its Application unto the Children of Men.

But now after all these *Means*, however *Excellent* in their *own Order* of Working, to wit, as Conduits of spiritual Blessings from God, to Intelligent, Rational, Incorporate Creatures ; Yet still in themselves they are *dead things* ; As on the other Hand, the Elect with whom they have to do, are by Nature Persons spiritually dead in Sins and Trespases ; And therefore the *Holy Ghost*, who of old *inform'd* and put Life into the *Dead Mass* of Matter, in the first Creation, Gen. 1. 2. must also of Necessity along with the foresaid Means, send forth an *Almighty, quickning Power* ; Infusing a *Supernatural Principle* of spiritual Life into the Souls of the foresaid Persons, specially Interested in the Covenant of Grace, Eph. 2. 1.

By

Of the Covenant of Grace, comes to be Applyed. 279

By virtue of this *Principle* of spiritual Life, the Soul is made Partaker of the Divine Nature, *2 Pet. 1. 4.* Importing, that the Communicable Perfections of the Divine Nature, are as really and nearly resembled and imitated in the Regeneration, and perfected Sanctification of the Elect, as the finite Humane Nature, is capable of: So that in Process of Time, the *Knowledge, Righteousness* and *Holiness* of the Redeemed in Heaven, shall be to such Perfection, that their very *inherent Qualifications*, abstract from all other relative Considerations, shall evidently proclaim them before God, Angels and Men, to have been Persons indeed *born of God, John 1. 13.* Yea such shall be their glorious Perfection this Way, that, the Deity shall not be ashamed to call them Sons, nor our Lord (*Heb. 2. 11.*) to Term them Brethren: They shall all so conspicuously have this *Name* of their God writ upon their Foreheads, *Rev. 22. 4.*

This *Conformity*, being begun in Regeneration is gradually advanced by the daily Influences of Grace, in the due Use of the outward Means, in the *Nursery* of the Church here below; till the Souls Transplantation unto Heaven, and the immediate Enjoyment of God, require Perfection in Holiness.

The foresaid *Principle* of *spiritual Life*, infused in the Elect's Souls at their Regeneration presently appeareth in their *Natures, Frame* and *Conversation*. For this Principle spreading over all the Powers of the Soul, the Regenerate Person is instantly found *Knowing, Loving, Hating, Delighting, Designing* and *Endavouring*, in Resemblance of the Deity. As *First*, The *Mind* now beginneth to know Things as they are: To see God in Christ, as the Chief Good, his special Favour to be better than Life; his Image (in Point of Holiness) to be the greatest Perfection of the Humane Nature;

Nature ; his intimate Fellowship, in the warm sheddings abroad of his Love, to be the sweetest Soul-refreshing Enjoyment ; and his Kingdom to be the greatest Inheritance. As on the other Hand, the Soul now also, seeth *Sin* to be the greatest Evil, a Man's Soul to be his *All* ; a crucified Christ to be the *Wisdom* and *Power* of God, in Order to Salvation.

Again the *Regenerate* Person, is also found *loving* according as God loves ; loving God himself, his Son, his Spirit, his Image, his Law, his Glory, his People and Interests in the World. And so likeways they are found *loving* and *delighting*, according as what God doth. So that Sin, all Sin, from the greatest to the least ; their own as well as the Sin of others, yea the very first Motions, and Appearance of Evil, (in so far as renewed) is now become the *abominable Thing*, which their Soul hateth ; *Psal. 119. 128.* So also on the other Hand, their *Delight* runs in a Divine Channel : delighting themselves in God, in Christ, in the sensible, sanctifying, and comforting Operations of the Holy Ghost ; and taking great Pleasure, in holy, secret, private and publick Duties, and in the Fellowship of the Saints. So likeways their grand *Endeavour* and Design is also of the same Nature with God's ; they eying and seeking his *Glory*, in the whole of their Conversation ; so that however opposite their Walk was to Christ, previous to Regeneration ; yet now (*Phil. 1. 21.*) *for them to live is Christ* : His Glory being become their great and last End.

This *Sanctification* of the Elect of God (in Point of Divine Power & All-sufficiency) no doubt might at *once* have been made *perfect*, as in Man's first Creation : But for great, holy and wise Ends, Matters are so ordered, that the foresaid Work, is only *gradually* carried

Of the Covenant of Grace, comes to be applied. 281

ried on to Perfection ; That so, 1. The *Perfections* of the Deity, adjusted to the Militant Condition of the Church ; such as the *Unchangeableness* of the Divine Love, the *Faithfulness* of Divine Promises, the *Riches* of pardoning Mercy, the *Power* of restoring Grace, and the *Efficacy* of Divine Consolations, may ; all of them have full and frequent Access to display themselves. As also this *gradual* Method of perfecting the Church, is most proper, because, 2^{dly}. Thereby the great *Merit* and *Influence* of the glorious High Priest ; His Satisfaction and Intercession above, doth daily appear, in procuring the necessary Applications of the foresaid Perfections, in Favours of His sinful, imperfect and weak Members here below ; and that thereupon, our infinite Obligations to our Lord, towards influencing our Love and Obedience, might daily be clear, and fresh in our View. Again, 3^{dly}. The exercising of the *Militant Graces* of Faith, Hope, Patience and Prayer, to the Glory of their Author and Preserver, in the Face of so great Opposition, from Sin, Satan and the World ; required also, that Matters should be thus ordered. And therefore in great Wisdom, the Elect are first *Babes*, then *Young-men*, and then *Fathers*, and at last come unto the Stature of a perfect Man in Christ ; 1 *John* 2. 12, 13. *verses. Eph.* 4. 13.

But now after all this, it is probable that, a more full, particular and rational Account of this *supernatural Principle* of spiritual Life, infused by the Holy Ghost, and so much disputed in its *Reality*, and ridiculed in its Operations by many at this Day, will be desired ; together with the clearing of its *Influence* upon the Application of the Covenant of Grace unto the Elect. For satisfying of which, let us only allow a few serious Thoughts, upon these *Three* following Truths.

As

182 *The Means, by which the great Salvation,*

As First, The All-wise God, 1. Remembring always his *Electing Love* to his chosen People ; And, 2dly. His *Promise* of their Salvation to the Mediator. And 3dly. The *designed Method* agreed upon, for their coming by this Salvation, to wit, by Repentance towards God, and Faith in the Lord Jesus Christ, and a Course of true Holiness, in Obedience unto the Dictates of the Holy Ghost, and the Precepts of His Word, 2 *Theff.* 2. 13. All which, 4thly. God knowing to be *Impossibilities* unto the Elect, who are *dead* in *Trespases* and Sins, *Eph.* 2. 1, 2. Therefore,

Secondly, The *decreed Time* and *Mean* being come, of an Elect Sinners Conversion ; the *Electing Love* of the Father, the pleading Satisfaction and Intercession of the Son, setteth the Holy Ghost on Work (*John* 16. 7, 8, 9.) to create a *supernatural Principle* of spiritual Life, renewing and sanctifying the whole Man, after the Image of God, *Eph.* 2. 1, 10, *verses.* *Col.* 3. 10. Upon which,

Thirdly, This *supernatural Principle* being essentially the same with the Image of God, after which Man was at first created : It can upon the Matter be nothing else, but God's *immediate indueing* the Soul with a *supernatural holy Power*, to know him, believe in him, love him, and obey him aright, *Jer.* 33. 31. *Deut.* 30. 6. *Ezek.* 36. 27.

The Soul being thus indued with this *supernatural holy Power* ; the several Faculties of *Mind*, *Will* and *Affections*, begin immediately, and act according to their renewed and sanctified Nature. The *Mind* now seeth God, in the Truth of his Being, in the great Glory of his Perfections, and in the transcendant Worth of his special Love and Favour offered in Christ, *Song.* 5. 10. *Matth.* 13. 44. Again, upon this saving Knowledge in the Mind, the *Will* cordially falleth in

Love

Of the Covenant of Grace, comes to be applied. 283

Love with God in Christ, above all other Objects in Heaven or in Earth, *desiring and choosing* him, his special Favour, Conformity unto him, and Communion with him, above all Blessings and Enjoyments in the World, *Psal.* 73. 25. Upon all which the Mind and Will, (the two great *leading and influencing* Faculties) being thus renewed and sanctified; It is evident, the Person cannot but instantly and cordially subject the *whole Man*, in Heart and Life, unto the Law of such a God, in whom now an Infinite *Greatness, Holiness and Goodness* is discovered. And hence we are plainly told, that upon this Day of Almighty Power's trying with the Souls of the Mediator's People, they instantly become a *most willing People*, in the Beauties of Holiness, *Psal.* 110. 3.

And in Reason, it cannot be otherways, for they seeing the Lord Jesus Christ to be the Chief Good; having and offering all the Soul can desire, whether *Wisdom, Righteousness, Sanctification and Redemption*, they cannot but cordially accept of such an All-sufficient Saviour, in all his Offices, which is saving and justifying Faith. And again they apprehending God in Christ, as their Creator and Redeemer, and his Law to be the Product of Infinite Wisdom, Holiness and Goodness, they cannot but in Reason mourn for Sin, hate it, and thereupon obey their Creator, and glorifie their Redeemer, in walking by a Rule, which in it self is now seen to be so *just, holy and good*; which is true and holy Obedience.

By all which; it is obvious, that *Faith, Repentance and new Obedience*, are the immediate necessary *native Product* of the foresaid Principle of *spiritual Life*, which *Three* being the great *Pre-requisites*, qualifying the Elect for the *actual* Reception of the Blessings of the

284 *The Means, by which the great Salvation,*
the Covenant; accordingly the Persons so qualified,
are thereupon immediately, Justified, Adopted, Sancti-
fied, and in due time Glorified, *John 1. 12. Rom. 8.*
30. And thus we may clearly see, how the Holy Ghost,
by his *internal gracious* Operations, prepareth the
Souls of God's chosen, and bringeth Home the Blessings
of the great Salvation unto them, which was the third
great Mean, or decreed Way, we spoke of, for apply-
ing the Covenant of Grace, in its gracious Bene-
fits, unto all interested therein.

Considering the *Premisses*, there can be no Room
left for *Reason* to object, that this *supernatural Prin-*
ciple of spiritual Life, is a thing absolutely mysterious
and noways intelligible. In regard, 1. *Reason* must
certainly own, that this *Holy Principle* or *Power*, to
know, love and obey God aright, was at first created
with Man: - For to suppose a *Rational Intelligent*
Being, as coming immediately out of the Creator's
Hands, without any *One* of the foresaid Powers; were
to Impeach both the Divine Wisdom and Holiness, who
made all *Rational Beings*, at first *most perfect* and *up-*
right; And therefore, 2dly. *Reason* must also by ne-
cessary consequence acknowledge, that God can yet
produce *such a Principle*, and that the Humane Soul is
a Subject capable of it. Upon which, 3dly. Con-
sidering that, without God's creating the foresaid Prin-
ciple of spiritual Life again, in the Souls of some of
fallen Mankind; he should certainly lose the whole
Glory of the Creation of the Humane Race; as to any
true, holy *Love* or *Obedience*, upon their part, in Time
or Eternity. I say, considering these Things, it is
impossible that *Reason* can ever be so gross, as to sup-
pose, that Infinite Wisdom and Goodness will allow no
such Operation of the Holy Ghost, upon the Souls of
the Children of Men a second time.

For

Of the Covenant of Grace, comes to be applied. 285

For First, doth God love Himself above all ? And is *Spiritual Life* His most lively Image in Man ? And did the only Son of God die, that some of Mankind might thus live ? As also, did God at Man's Creation, convene the *great Council* of the Adorable Trinity, and thereupon made him, an intelligent, rational, moral Being ; The *only Creature* in the whole lower World, fit for glorifying and enjoying of Him ; And yet after all this, shall God leave no true *Vestige* or *exact Double*, of what a noble and excellent Creature, Man was once, at his first Creation ? Or will God suffer Satan and Sin absolutely to destroy, the whole Glorious Product of creating and redeeming Love ? Surely then, we have solid Ground to believe, that when God counts the People in the Day of Judgment, it shall be found, *Psal. 87. 5, 6.* that for Himself and for the Glory of His creating and redeeming Perfections,——— *This Man, and that Man there, was Heaven-born in Zion.*

Let Reason then, for ever allow, and acknowledge, That *Regeneration*, is no more *Sham* ; But must certainly be a most necessary, rational and accountable Doctrine : And therefore no Wonder, if it was introduced and prefaced with a *double Verily*, by that infallible and great Teacher, our Lord, of old, *John 3. 3. Verily, verily*, I say unto thee, except a Man be born again, he cannot see the Kingdom of God. And if any Person, have slight mean Thoughts, of this great Doctrine of Regeneration, let all such know, That as *Ignorance* is the grand *Enemy* of *solid Learning* ; So infallibly *absolute Estrangement*, from the Power of regenerating Grace, must be at the Bottom, of such gross Sentiments, *1 Cor. 2. 14.*

CHAP.

CHAP. XIV.

The next general Head relative to the Covenant of Grace is, the Pre-requisites upon the Elect's Part, in Order to their actual Enjoyment of the great Salvation promised therein. And these are three : 1. Sound Faith in the Lord Jesus Christ ; And 2dly. Sincere Repentance towards God ; And then 3dly, Holy Obedience as the Native Fruit and sure Evidence of both the former. These Pre-requisites are neither in the Elect's Power to perform ; Nor when wrought in them, are they in the least meritorious of Salvation ; and therefore most consistent with the Grace of the Covenant. And yet on the other Hand, are most necessary Qualifications, upon the Part of the Elect, towards glorifying the essential Divine Perfections, in bringing about their Salvation through Christ. What great Pity then is it ? That some wise and good Men should make so much groundless Noise about determining the Condition in the Covenant of Grace. The Necessity and Reasonableness of all the foresaid Pre-requisites, discoursed and cleared at considerable Length. Justice being essential to the Deity, of Necessity there must be a perfect Righteousness for Man to stand in before God : And no Man having such of his own, he must either by Faith, lay hold upon the perfect Righteousness of Christ, or of Necessity fall into the Hands of Justice. The Glory of the Divine Majesty and Holiness, necessarily requireth the rebellious Sinner to humble Himself, & become sincerely penitent before God. Again such is the infinite Perfection of the Divine Holiness, that any one known Sin habitually allowed, and reserved, will infallibly marr real Reconciliation with God : And therefore, true Holiness is absolutely necessary unto Salvation. Notwithstanding

In Order, to their enjoying the great Salvation. 237

ing of the foresaid Pre-requisites, yet considering God's gracious Way, of working them in the Hearts of Sinners; Great is the Condescension of the Terms of Salvation, required in the Covenant of Grace. God knowing Sinners Impotency, never expecteth that any Man will turn himself ; Yet still repeated Essays, towards Faith, Repentance and new Obedience, and looking unto the Lord for spiritual Life and Strength remain to be Sinners Duty. In Fine, no solid Objection can possibly be made, against either the Reasonableness or Condescension of the Terms of Salvation. The practical Improvement of the Premises, is the Part of all the Book, which most nearly concerneth us. The Divine Laws and Statutes, requiring sound Faith, sincere Repentance, and Holy Obedience in Order to Salvation, are more peremptory and immutable, than the Laws of the Medes and Persians. Let us therefore beware of resting in the Shadows or false Resemblances of those necessary and important Performances. The manifold Mistakes, which Men are lyable unto, in Relation to saving Faith, are discoursed. The scriptural Account of justifying Faith particularly opened up, at considerable Length. The several deceiving Resemblances of Repentance being discovered ; Its true Nature and Import is declared.

HAVING now discoursed the internal Operations of the Holy Ghost in Regeneration ; thereupon natively falls in, the Third general Head proposed, relative to the Covenant of Grace, which was to clear the Scripture Pre-requisites, on the Part of Elect Sinners, in Order to the great Salvation design'd in this Covenant ; Its being actually applyed unto them. Which Pre-requisites are three in Number, comprehending under them all other Qualifications or Performances, which may be so termed.

The *First* is, *sound Faith* in the Lord Jesus Christ, *Acts* 16. 31. *believe, on the Lord Jesus Christ, and thou shalt be saved*; compared with *Mark* 16. 16. — He that believeth not shall be damned. The *Second*, is *sincere Repentance* towards God, *Luke* 13. 3. v. — *Nay but except ye repent, ye shall all likeways perish.* The *Third* is, a *Course* of Holy Obedience, as the native Fruit and sure Evidence of the Sincerity of both the former, *Heb.* 12. 14. — *Without Holiness no Man shall see God.*

While I call these Things *Scripture Pre-requisites*, on the Elects Part, in Order to Salvation, it is noways to be understood: either *first*, as if all or any of these Duties were in the Elects Power to perform: The Contrary (at great Length) having been already made evident. Far less *Secondly*, Is it to be understood, as if the Covenant of Grace, any Ways depended in its Accomplishment upon the *Will* and *Pleasure* of the Elect; as they shall proceed or not, unto the Performance of the foresaid Duties. For, as was formerly cleared, the Covenant (in its original Being) is an absolute Decree or Promise, wherein God in Christ, unchangeably purposed and engaged, not only to bestow the great Salvation, as the End; But also by His Grace to prepare, dispose and enable the Soul (as the Mean) to accept of Christ, and of His great Salvation through Him, *Psal.* 110. 3. *John* 6. 45. So that God's bestowing and working those Graces of *Faith* and *Repentance*, together with practical Holiness as their Product; is (strictly speaking) really a Part; yea and a *great Part* of God's Fulfilment of the Covenant, rather than any *conditional Performance* upon their Part. For beyond all Controversy, the Covenant of Grace, considered as in its Original Mould, in the Divine Breast, is nothing else but

an absolute Promise of Salvation through Christ, Gen. 22. 17, 18, *Verses*. Which therefore may very justly be termed to be a Covenant rather made *by* God with the Elect; than by the Elect with God: Hence David certainly conceived aright of it, while he said, 2 Sam. 23. 5. That God had made with him an everlasting Covenant, &c.

But withal, notwithstanding of these Truths (*no Extream* being good) while we justly thus take Care of the Glory of rich and free Grace, in this Covenant; Let us not omit on the other Hand, to be most plain and positive, in asserting according to the Word of God, that the *unalterable decreed Method* of God's bringing His Elect, within the Bond of this Covenant; is by their cordial receiving the Lord Jesus Christ: The Soundness of which Faith must appear in a Course of Holy Obedience; in Proportion to the Duration of the Christian's Life in this World, John 3. 18. Jam. 2. 17.

And therefore, what a great Pity is it, That some *great, good and wise* Men, should have any Differences, whether more publick or private about this Matter: Some asserting the Covenant, to have a Condition, and others quarrelling the preaching of any Condition in the said Covenant: Seeing that upon the Main, they are agreed; as will clearly appear, if we consider, that, those who plead for and preach up a Condition, in the Covenant of Grace, intend nothing *meritorious*, or in the least inconsistent with the *absolute Freeness* and *Riches* of Grace, in that Covenant; But only to hold out, that the Divine *decreed Method* for God's justifying, sanctifying and glorifying a Sinner, is by God's first enabling them truly to believe and repent: And that none, till they *actually* embrace a whole Christ, can have the least Right or Warrant

(in Scripture Account) to claim the foresaid Covenant, or the Pardon, Grace and Glory therein, as really and certainly appertaining to them.

And who is it, that solidly believeth the Doctrine of Election; or that is truly acquainted with the great Deceitfulness and Laxness of Men's Hearts, and Principles, in the Matters of Religion? Man naturally, strongly inclining to mistake and rest upon the Externals thereof; And withal considering that Man's carnal Confidence and Presumptuous Hopes of Heaven, cannot be easily broken, Psal. 50. 16, 17, v. Matth. 25. 11, v. Who is it, I say, that will seriously ponder these Things, and not commend Ministers for preaching most positively, the absolute Necessity of Regeneration, Faith, Repentance, and new Obedience, in Order to the obtaining, clearing and proving a saving Interest in the Covenant of Grace, and the great Salvation contained therein.

And as for the different Phrases or Words of Condition, Scripture Pre-requisites, necessary Qualifications, Gospel Terms, decreed Method of bringing to Salvation, and the like Expressions, often used in preaching the Gospel; what Person judging and speaking impartially, must not own, that all these foresaid Terms, may be most safely used? Seeing upon due Explication, and according to the frequent Acceptation of the foresaid Phrases or Terms in Divinity, they are upon the Matter very much synonymous; And all of them perfectly consistent with the preaching up the Glory of the Power and Riches of free Grace in the Covenant.

More especially considering, that on the other Hand, those who are not so free for terming any Thing upon the Elects Part, explicitly and formally a Condition of the Covenant of Grace; can never from Scripture or Reason, intend any more by their Caution-

ness, but that nothing should be preached, derogatory to the Riches or Power, of the Grace of God in Christ Jesus, in the foresaid Covenant.

And therefore upon the whole, seeing there is no Gospel Subject, Difference, about which can ever possibly give Satan such a Handle against Religion, or cause the World begin, and term the whole of the Gospel a meer *Sham* : Or can ever more *unbinge* the Faith and Consolation of the Godly, than what a Difference about the Covenant of Grace, and the Method of coming by an Interest therein, will intallibly do : O, therefore in the *Bowels of Christ*, let all that love His Glorious Name, the Success of the everlasting Gospel, and the Peace and Comfort of the Church of God, be intreated to lay aside all Differences of this Kind. Which however well designed on both sides, yet throw the Subtility of Satan, the carnal Reasonings of Men's Hearts, and the Weakness of many Godly Persons ; may produce very fatal Consequences. For certainly, it can never prove a Piece of acceptable Service to our Lord, for any Person to cause the World suppose, that He who was perfectly upon the Fathers Counsels from Eternity ; hath yet, notwithstanding, left it as a Matter in Doubt and Controversy ; Whether the Covenant of Grace made for the Elect, hath a Condition or not : Or whether or not, the said Covenant hath a certain decreed Way, for Sinners being brought within the Bond thereof ; And thereupon being made gradually Partakers of all the great Blessings contained therein.

— O, Tell it not in Gath, nor publish it in the Streets of Ashkelon.

Having premised these Things, I return to clear the Necessity and Reasonableness of the foresaid three Scripture Pre-requisites, qualifying Sinners for Salvation. And First, as to Faith in the Lord Jesus Christ, the

Necessity and Reasonableness thereof, in Order to Salvation, cannot but be most evident, if we consider that the *perfect Justice* and Righteousness of God, according to the Law, requireth *perfect Obedience* from Man, in Order to his Justification, Which Justice being infinite in God and essential unto Him (*Exod. 34. 7.*) and He thereupon necessarily requiring a perfect Righteousness from Man ; and upon the other Hand, *no Man*, even after Regeneration, having any such Righteousness of his own working; therefore of Necessity he must either, come short of *Justification*, or he must by *Faith*, accept of Christ offered, as the Lord His Righteousness ; intirely trusting unto Christs perfect Obedience unto Death ; as the alone meritorious Cause of his Justification and Salvation. Thus the great, the holy and laborious Apostle Paul that great Favourite of Heaven, durst not (notwithstanding of all his great Performances, manifold Sufferings, and extraordinary Privileges) in the least adventure, upon another Bottom, than the alone Righteousness of God, which is by Faith in Christ Jesus ; *Phil. 3. 8, 9.* And whoever will consider the said Context, shall find him most accurate, particular and full, lest he should have fallen into any Mistake, in this great Fundamental Truth, absolutely necessary for his Justification.

Again, Secondly, as to Repentance, considering, that the Honour and Glory of the Divine Majesty and Holiness, necessarily requireth the Rebel, humbly to confess and supplicate for Pardon ; and to cease from doing Evil, before the great God, can with Honour to the foresaid Perfections, be reconciled unto him: Reason must certainly own the Necessity of the foresaid Performance ; and acknowledge, that nothing can be more reasonable, than that the rebellious Dust, should humble it self greatly before the high, holy and merciful

ful God, confessing its Sins, with much of Self-loathing, Godly Sorrow, and sincere Purposes towards Reformation, *Ijai. 1. 16, 17, 18, v. Jam. 4. 10, v.*

And 3dly. As to the *Necessity* and *Reasonableness* of *true Holiness*, it will no less appear, if we consider the infinite *essential Holiness* of the Deity, rendering him of purer Eyes, than that He can behold Iniquity, *Hab. 1. 13*. So that it is impossible, that He can by His Spirit, dwell in any *unregenerate, unholy* Soul, living in the Love and Practice of known Sin. Briefly, The thrice Holy God, (*Psal. 94. 20*) can never agree with the Throne of Iniquity; Neither can infinite Holiness and absolute Enmity, against God and His Law, ever be reconciled. There is therefore an absolute Necessity, for *true Holiness*; evidenced by a *superlative Love* to God, the *Hatred* of all known Sin, and a *cordial Respect* to all the Divine Commands, before this *Holy One*, can be supposed to take up His Abode in any Soul, in Order unto the allowing, the daily necessary Influences of Life, Light, Strength, Peace and Joy, for the carrying on, and perfecting Sanctification. Yea more,

Such is the *Infinite Perfection* of the Divine Holiness, it being the peculiar Attribute, in which the Deity accounteth Himself Glorious, *Exod. 15. 11*. that *one Sin*, where known and delighted in, and the Soul not willing to part with it, nor in earnest desirous of Grace, for its Mortification: In that Case, this *one Sin*, is equally inconsistent, with the Divine special Favour, Complacency and Fellowship, (*Amos 3. 3.*) as what a *Thousand* of the grossest Transgressions are. For if the Holiness of God, should allow him to behold and approve of any *one* known and allowed Sin, in the foresaid Sense, then why not of *two*, and so on, to Hundreds and Thousands, yea to *all*. For it being Sin as Sin, i. e. as contrary to His Holy Nature and Law,

which maketh it the abominable Thing, which God's Soul hateth; Its evident, that the *Deity* must change *His Nature*, and renounce His *supream Dominion*, and so cease to be God, that Moment in which, He can behold any Iniquity with Approbation, *Hab. 1. 13.* And therefore upon the whole,

If it be *reasonable* for the dependent and sinful Dust to acknowledge, and sincerely, grieve and mourn, for its Transgressions of the Law of its Creator, then *Reason* strongly pleadeth for, and preacheth up *Repentance*. And if it be *reasonable*, for a *guilty Sinner*, not able to answer the Demands of Justice, to betake himself to the *Offers of Mercy*; and for an impotent Sinner (absolutely unable perfectly to fulfil the Law) to consult its Eternal Interest, in embracing a perfect Righteousness, prepared by another, and freely offered unto them, by Virtue of which they shall be undoubtedly justified and saved: Then nothing can be more *reasonable*, than *Faith* in the Lord Jesus Christ. Again, if it be reasonable for the Humane Soul, to endeavour the *original Perfection* of its Nature, and the *Recovery* of the Glorious Image of God; And if it be suitable for the Sinner, to evidence the *Sincerity* of His Faith and Repentance by the *grateful Return* of new Obedience; And, if it be commendable, for the rational Humane Soul, to desire the being made *lovely* in the Sight of a Holy God, and the being qualified for *Spiritual Communion* with God in Ordinances here, and for the *immediate Enjoyment* of Him in Heaven; Then *Reason*, can plead for nothing more strongly, than for *Sincerity, Liveliness* and *Perseverance* in practical Holiness. In Fine, If either Love to our Creator, or to our Redeemer, or to our selves, be congruous to a reasonable Nature, then *Faith, Repentance* and *new Obedience*, must practically imply in them, some of the Prime and highest Dictates of Reason.

In Order, to their enjoying the great Salvation. 295

As for the *other Branch* of the Purpose in Hand, to wit, The *great Condescendence* of the foresaid Terms, required of Sinners, in order to Salvation; and that notwithstanding of their *natural Impotency* for the same; as it is a most *alluring* and obliging Piece of Gospel Doctrine; so it very much deserveth our Consideration.

And therefore to demonstrate even to *Reason* it self, the great *Accountableness* and *Condescendence* of the Terms, required of Sinners in the Gospel, in order to their obtaining Salvation; let us but seriously ponder these few Truths. As *First*, That God not only *knoweth* our spiritual Impotency, for any of the great Gospel Duties of Faith and Repentance, but frequently *asserts* the same in his Word, *John* 6. 44. *Isa.* 53. 1. *2dly*. That he thereupon *never expecteth*, that one of fallen Mankind, will of themselves obey any of the foresaid Gospel Calls. Again, *3dly*. That while Sinners are diligent in the Use of the outward Means of Grace, the Lord often alloweth upon them, the concurring Influences of his Spirit, in a common preparatory Way, towards Instructing, Convincing and Humbling them; Begetting also, sometimes promising Resolutions and Inclinations God-ward; *Matth.* 13. — *Mark.* 12. 34. *4thly*. That upon the Persons improving these common Influences, and crying, that the Work may become more powerful, irresistible and saving;

A gracious God (though noways obliged thereunto, either by Promise, or from the Nature of any previous Dispositions or preparatory Work, that possibly can be, with the most polished, and best prepared unregenerate Soul) yet often condescends, to *reveal the Almighty Arm*, giving Life to the withered *Hand*, while aiming at the Divine Command to stretch

*

it

it forth. And thus he is the God, who, in a sovereign and gracious Manner takes away the Heart of Stone, and creates the new Heart of Flesh : But what will be enquired of, by the House of *Israel*, to do these things for them, *Ezek. 36. 26, 27.* Upon all which,

Let all *sensible Sinners*, any ways impressed, with Discoveries of the Glory and Excellency of Christ ; with the great Evil of Sin ; and with the Beauty and Interest of true Holiness ; lay aside all perplexing *Doubts* and *Fears*, and *unseasonable*, preposterous Inquiries, about their Election, Christ dying for them, and the like ; and without Delay, fall in with this *plain Method*, tending to Salvation ; of acknowledging their Inability, for performing the foresaid great Gospel Duties ; and of essaying, Faith, Repentance and new Obedience, in the Strength of the Lord, with all the Seriousness they can attain unto : And thereupon continuing in the diligent Use of outward Means, to wait for a Day of saving Power from on High. It being certain, that we can only be assured of our Election, and of Christ's having died for us, by our *Effectual Calling*, *2 Pet. 1. 10.*

And now, considering the *Premisses*, what Reasonable Man, must not acknowledge the Covenant of Grace, to be a most *condescending Transaction* ; and the *Way* of God's welcoming Sinners ; to be exceedingly adjusted, unto the *dead* and *impotent* Condition, in which fallen Man is by Nature : And that the *Terms* of the said Covenant, to wit, *Faith*, *Repentance* and *new Obedience*, are all of them, both most Reasonable, and Condescending. *In fine*, Surely, none but some Monstrous Soul, will ever maintain, that our Lord is a *hard Man*, reaping where he doth not sow.

The *practical Improvement* of the *Premisses*, is the Part of all this Discourse, which most nearly concerneth

us; being *Saved* or *Lost*, perfectly Happy or absolutely Miserable, in Time and Eternity, as we hearken, or not, unto the foresaid Terms of Salvation. These subsequent *three Decrees*, are the standing Laws and Statutes of the great God and Supream Judge; and are more irrevocable than those of the *Medes* and *Persians*: As *First*, That if *guilty Sinners*, from the highest to the lowest, *kiss not the Son*, by flying to his Righteousness, in order to Justification, that then his Wrath (which is but now smoking) shall infallibly break out into a Flame; *Psal. 2. 12.* 2dly. That if *rebellious Man* turn not, by sincere Confession of Sin, mourning for it, and Reformation from it, God will whet his Sword, *Psal. 7. 12.* 3dly. That without positive Holiness no Man shall see God, *Heb. 12. 14.* And that nothing that defileth, can enter the Holy City, *Rev. 21. 27.*

All which *Statutes* are not only enacted by the great King, but *sealed* by his positive publick Declarations and Proclamations in the Church, these Five Thousand Years and upwards, *Gen. 4. 6, 7.* So that the *Divine Word of Honour*, is concerned to fulfil them; as he would evidence himself to be the Infinitely Wise, Faithful and Unchangeable God. Yea more, the foresaid Statutes, are no less than *founded*, upon the infinite *essential Holiness* of the Deity; so that it is not meerly, the *Sovereignty* of the Divine Will, but the *essential*, necessary and inseparable Holiness of the *Divine Nature*, which requireth these things. Briefly, God being infinitely Pure; it is impossible for him to approve of the Love or Practice of any one Sin, and much less of a *sinful Nature*, absolutely corrupt, and of a *Course* of practical Wickedness; as what is to be found with every impenitent, unbelieving, unregenerate Person: Let *Reason* then solidly believe, that till the Deity change his Nature, he will
in-

298 *The Pre-requisites, upon the Elects Part,*
infallibly be of *one Mind*, in the foresaid Statutes, and
that no Man can, or shall ever turn him.

— Many perhaps, who read these Truths, through
Stupidity and *Unconcernedness*, with Eternal Interests,
may, in their Hearts, *Mock* and *Tush* at the foresaid De-
crees and Statutes, together with their annexed
Threatnings. But all this will never *recal* them; and
far less render them null. Yea, should an *Appeal* be
made to *Reason* in this Matter, these *three Principles*,
must certainly be granted. *First*, That an *All-wise God*
would never create and preserve a *World* of Men at
such great Cost, unto his Providence, but with an Eye
to the *glorifying* of some one or other of his Divine
Perfections. *2dly*. Man being undoubtedly *sinful* in
Nature and Life, and the Deity being *essentially Holy*
and just (*Exod. 34. 7.*) he must, infallibly thereupon
have *Satisfaction*, either from *Sinners* themselves, or
from his *Son* as their Surety. And hence we have that
remarkable Expression, That *he that believeth not*
(*John 3. 18.*) *is condemned already*; intimating, that
there is no *Possibility* of escaping Wrath, without
Satisfaction to Divine Justice, for the Sins of the Person
guilty. *3dly*. That to suppose *absolute Mercy* in God,
or his pardoning a Sinner, without Satisfaction, is not
only to rob God of *Justice*, a most glorious Perfection;
(as upon the Doctrine of Predestination, was at great
length cleared) but it is also, to suppose the Divine
Contrivance of *the Death* of the Son of God, to be the
most *unnecessary, vain, cruel, unnatural* and *monstrous*
Project, that ever was heard of in the World. For if
God could pardon *one* Sinner without Satisfaction; then
why not a second and a third, till all the Elect should
have been pardoned: And if *so*, then, how unaccount-
able and gross, must the *whole Progress* of Redemption
Performances be? Such as, the *Vailing* of the Divine
Glory

Glory of the Son of God, for Thirty Years and more; the *bloody Sweat* in the Garden; the shameful, painful and *curst Crucifixion*; the *strong Cries* upon the Cross, all issuing in the *Death* and *Burial* of the only begotten Son of God, in satisfying Justice, for the Sins of the far lesler part of Mankind. All which being considered; Can *solid Reason* ever believe any Possibility of Salvation, or the *Chimera* of absolute Mercy, unto any impenitent, unbelieving, unholy Sinner. Briefly, the *Conclusion* of all is; *Every Man* must cordially Imbrace the Lord Jesus Christ by Faith, and in Sincerity repent for his Sin, and become truly Holy in Heart and Life; or else infallibly he must perish eternally. Accordingly it was amongst our Lord's last and great Instructions to his Apostles, to preach to the World, That *he that believeth shall be saved; and he that believeth not shall be damned*, Mark. 16. 16.

And therefore *in the fear of God*, I beseech and obtest all, into whose Hands, this Book shall come, *seriously* to believe and remember, that it is neither our *carnal blind Reasonings* against the Being of God, and Truth of Revealed Religion; nor our *Attheistical Thoughts* of God's Non-observance of our Ways on Earth, nor our *bold despising Thoughts* of the Divine Threatnings, accounting it *Melancholy* to notice them; nor yet our *fond Thoughts* of absolute Mercy at the long Run, that ever will be able upon a Death-bed to keep us, from being a *Terrour* to our selves: More especially when Conscience shall charge home upon us, the *whole Guilt* of unrepented of, Original and Actual Sin; and deeply and irresistibly impress upon our Spirits, our certain and *immediate Approach* before the Judgment-seat of the living and thrice Holy God. When (but to be feared too late) the securing a saving Interest (*by Faith*) in a crucified Christ, and the

300 *The Pre-requisites, upon the Elects Part,*
the getting of true Holiness by the Operation of his Spirit, will be believed without any Preacher, to have been *Matters* worthy of the most serious Thoughts and Endeavours of the *greatest Souls* among Men. This was formerly acknowledged (but out of Time) by him of old, who intreated *Abraham* to send Warning to his five Brethren, in his Father's House, lest they should also come to his Place of Torment, *Luke 16. 28.*

Allow me then, *Reader*, to perswade thee to believe it, and to believe it solidly, that *God* who can never make *Man* in vain; and whose *Omniscient Eye* hath traced thee, in all thy Ways, whether more secret or open, since thy Creation; and particularly, with respect unto thy *Contempt* of the great Offers of pardoning Mercy and sanctifying Grace published (through the Death of his Son) in the Gospel: And who hath also considered, thy secret quenching of, and repeated strivings with his Spirit; often speaking closely, and awakening thy Conscience with Power. I say, assure thy Soul, *this God* will infallibly at the long Run, be thy *righteous Judge*, consulting the *Glory of his own Perfections*; as thou shalt be found within this Covenant of Grace or not. And this he will do, without shewing the *least Regard* unto any of the *foolish* and groundless *Thoughts* and *Reasonings* of thy dark vain Mind, against either the Truth of his Being, the Faithfulness of his Threatnings; or the Impartiality of his Justice. And therefore, yet seriously ponder those great and weighty Words, expressed of old by God, — *These things hast thou done and I kept Silence: Thou thought'st, that I was altogether such an one as thy self: But I will reprove thee, and set them in order before thine Eyes, Psal. 50. 31.*

These things being premised, the Conclusion of all issueth in this *grand Direction*, even,

To

In Order to their enjoying the great Salvation. 301

To beware of *resting in the false Shadowy Resemblances* of true Faith, Repentance and Holiness; without the *Essentials* of those necessary and concerning Graces and Performances.

And *First*, As to *saving Faith* in the Lord Jesus Christ; as thou lovest thy Immortal Soul, mistake not thy *Baptism*, thy *External Approaching* the Table of the Lord, nor yet thy *Head Knowledge* of, and general overly Assent unto the Doctrine of the Gospel, relative to thy lost State, Christ's Person, Natures and Offices; as if any, or all of these together, were indeed *Saving Faith*. Yea more, suppose there should be at Times some *warm Motions* and Impressions begotten, by hearing of the bleeding dying Love of Christ, and of the Greatness of the Salvation purchased by him; Together with the free and condescending Offers ensuing thereupon: Yet all these, may be, without this precious *saving Grace*: For, however,

These *Impressing Truths* may move natural Affections, and cause some present Delight in hearing; some Concern for Christ's Sufferings, (*Luke 23. 27, 28.*) some slight Sense of Obligations to love him, and some promising like Resolutions (*Acts 26. 28.*) to engage with him and Religion, more seriously than formerly: Yet after *all this*, within a few Days, if not a few Hours, upon very *small Tentations*; the whole Ingredients of the foresaid promising Frame, may not only be quite gone; But the Soul become as *forgetful* of God; as *cold* towards Christ; as much *devoted* to old beloved Sins; and as *backward* to Prayer, Hearing, Reading, Meditation, as ever: And thereby, evidently declaring, that the *Ground* upon which the good Seed was sown, was but a *meer Resemblance* of good Earth, having the *Rocky Heart* underneath it, which can never bring forth good Fruit, *Matth. 13. 20, 21.*

If

If upon hearing those *concerning Truths*, any Soul seriously enquire, for a clear *Scriptural Account* of Saving Faith, in the Lord Jesus Christ : These two *Acts* of the Soul, plainly and fully describe it : As *First*, a *solid Assent* of the Mind unto the Gospel-report of Man's Sin, Misery and Inability to recover himself; and on the other Hand, of *Christ's* Fulness, Suitableness and Willingness, to save any that cometh aught unto him. This *Assent*, when of a right Kind, and to issue in saving and justifying Faith; it proveth 1. *Affecting* to the Soul, weighting it with a Sense of the Guilt, Vileness and Power of Sin, *Matth. 11. 28.* The Soul is now truly weary and heavy laden, as being in earnest convinced of great Sinfulness in Nature and Life, laying the Person open to the Wrath of God; and as seeing no Help in themselves, if Christ interpose not. 2dly. This Assent when genuine, proves also *very exercising* to the Soul, begetting first a deep Concern, for a special and saving Interest in Christ, in order unto the obtaining pardoning Mercy and sanctifying Grace : *What shall I do to be saved?* (*Acts 16. 30.*) is now the *One* and *great Question* of the Soul, proposed with the greatest Seriousness. Again 2dly. This Concern influenceth very *serious Meditations* upon the true Nature of saving Faith, sincere Repentance, and true Holiness; So that the Soul (jealous of being deceived in a Matter of so great Consequence) is not easily satisfied with *Accounts* of these great Truths, till it clearly understand, what is indeed the *Faith, Repentance* and *Holiness*, which God requireth in his Word, and which he will approve of. *Nicodemus* will not now part with Christ, *John 3. 1, 2, 4, and 9, Verses;* till he get the *Essentials* of Religion cleared up unto him; and his Doubts thereanent resolved. So likewise

In Order, to their enjoying the great Salvation. 303

The Converts mentioned in Acts 2. 37. cry out, Men and Brethren, *What shall we do?*

Upon this Concern, 3dly. There doth also natively arise *Pantings* and *Longings* of Soul; for a Sensible Day of God's Almighty Power, upon the Heart, to enable it, for the foresaid Performances, of Believing, Mourning and Turning, Jer. 31. 18. So that the Soul now leadeth, heareth, prayeth, meditateth and converseth; And in all these hath a most *serious Eye*, to the meeting with the Spirit of God, in order to its being quickened and enabled to come aright to Christ, Song 6. 1. Thus the *genuine Assent* in saving Faith, may be perfectly known. And from the *Premisses*, it is most evident, that the *general, overly Assent* given by thousands of the Hearers of the Gospel, unto its Doctrines (consisting mostly in the *Negative*, of their not disputing the Truth and Certainty of them; as being *Gallios* in such Matters) bears no Manner of Proportion to this *solid Assent*, which is the Effect of saving and powerful Illumination and Instruction. And so we come next to,

The second *Essential Ingredient*, and Act of the Soul, in saving and justifying Faith, and that is, the *Cordial Consent* of the *Will* unto the Offer of Christ, and Salvation by him, upon the Terms of the Gospel. Thus Rom. 10. 10. *It is with the Heart, that Man believeth unto Righteousness*. For if the *Will*, that high Power, which openeth and shutteth the Soul, and which influenceth and commandeth its Love and Obedience, be not for Christ, cordially embracing him; It is evident, that the *Soul*, (which is the *Man*) can no ways be said to have received Him: And therefore, it is remarkable, that in the very lowest and most condescending Offers of Grace, contained in the Gospel, they still require the *Consent of the Will*, Rev. 22. 17. —

And

304 *The Pre-requisites, upon the Elects Part,*
And whosoever will, let him come, and take of the
Waters of Life freely.

This *Cordial Consent* consists first, in the *Will's* not only submitting unto this Way of Salvation by another, even the Lord Jesus Christ, and in being altogether denied to any Righteousness or Strength of our own, *Phil.* 3. 8, 9. But in the *Will's* desiring earnestly, to feel the powerful Execution of all the mediatory Offices, sensibly upon the Heart : By Christ being made unto the Soul, Wisdom, Righteousness, Sanctification and Redemption. So that, *teach me, turn me, and draw me*, are amongst the first great Cries of the believing Soul, *John* 3. 2. *Jer.* 31. 18. *Song* 1. 4. Again *Secondly*, The *Will*, in this Consent, rests not in *desiring*, but proceedeth unto *Election*, actually chusing the Lord Jesus Christ, in all the foresaid Offices, as the only Alfsufficient and suitable Saviour ; and thereupon resteth on him, with Satisfaction and Confidence, looking no where else for Salvation. Thus *Faith* is plainly described, *Isai.* 45. 24. *Surely shall one say, in the Lord, have I Righteousness and Strength : unto him shall Men come.* And then *Thirdly*, The *Soundness* of this Consent greatly appeareth in the *Will's* agreeing to *all the Terms*, which Christ proposeth to his People, in order to his becoming theirs. Such as,

First, *dethroning all other Beloveds* and Portions, in respect of Christ : The Soul now esteeming him, desiring him, delighting in him, and obeying him above all ; *Song* 5. 10. *Psal.* 73. 25. *Secondly*, The *Will* also giveth now up with *all known Sin*, even the most agreeable to the Natural Temper, and Worldly Interests, *Luke* 19. 8, v. and engageth with all known Duties, *Psal.* 119. 5, 7, 128, *Verses.* *Thirdly*, The *Will* also absolutely resigneth up the *whole Person* with

In Order, to their enjoying the great Salvation. 205

ts *All*, unto the Lord Jesus Christ, to be improved for him, and disposed of by him, as he seeth most for his own Glory, 2 Cor. 5. 8.

Upon all which, we may clearly see *saving Faith* to be quite *another thing*, than, that groundless *fond Presumption*, upon Mercy in a dying Hour, which causeth Thousands of inconsiderate Persons, go down to the Grave, with a *Lie* in their Right Hand : And it is certainly a most *Melancholly* Scriptural Account, which might justly impress us all deeply ; That *many* shall say to the Lord in that Day, Matth. 7. 21, 22. Lord, Lord, (as if they had a saving Interest in him) to whom he will reply, *Depart from me*, ye Workers of Iniquity.. In short, *Faith* without Works (*Jam. 2. 17.*) is dead. Let us therefore next seriously ponder, the other *great Pre-requisite*, to wit, *Sincere Evangelical Repentance*, as Issuing in a Course of true holy Obedience.

And therefore, with respect unto this *Important Grace*, and Duty of Evangelical Repentance ; Let no Man deceive his Soul, by supposing, that some few *Convictions* of Sin, *Fears* of Wrath, influenced either by the Word or Rod, forcing some *Prayers, Vows* and *External Reformati*ons for some Days or Weeks, will ever be accounted *sincere Repentance*, by a Heart-searching God, who cannot be deceived. For all these may be intirely owing unto *Self-love*, and an awakened Conscience, without any *Degree* of sincere Love to God, Godly Sorrow for Sin, or real Delight in Holiness, or any Design towards the Glory of the Deity ; Thus *Abab* most remarkably Humbled himself, 1 Kings 21. 27, 28, 29, *Verses*, and walked softly, and yet at the Bottom was an impenitent wicked Sinner, abhorred by the Lord.

If therefore thou wilt *Repent* in earnest, in an Evangelical

The Externals of Religion, differ greatly, vangelical and acceptable Manner, there must of Necessity be, a Principle of *Faith* in Christ, and of *Love* to God, constraining thy Soul unto an Ingenuous Confession of the Sinfulness of thy Nature and Life, with the special Aggravations of the same : And thereupon, thou must from the Heart be affected, and grieve for the Dishonour, done unto such a holy, longsuffering and gracious God, *Luke 15. 18, 19.* Again, there must also be a real Self-loathing, for the Contrariety of thy Nature and Life, unto the Holy Nature and Law of God, *Ezek. 36. 31.* All which if genuine will infallibly be accompanied with, a serious Application unto God in Christ, for pardoning Mercy and sanctifying Grace, together with continued serious Endeavours, from Love to God, and Delight in his Law towards Universal New Obedience; in all Time coming. And thus we find plainly, all true believing penitent Sinners described to be a *willing People*, coming unto God, through Christ, in the Beauties of Holiness, *Psal. 110. 3, v.* All which natively leads to the third and last *Pre-requisite* unto Salvation, to wit, *True Holiness*, in Nature, Frame and Walk : All which shall be particularly considered in the following Chapter.

CHAP. XV.

The meer Externals of Religion, are accounted by many to be true Holiness. This Soul destroying Mistake set in true Light. True Holiness requireth a holy Nature, a holy Frame, and a holy Walk. All these particularly described; shewing what is Essential and absolutely Necessary unto the same. The

from the Essentials of true Gospel Holiness. 307

Sum of all, is, *There is indeed a Superabundance of Mercy and Grace with God, and of Merit with the Lord Jesus Christ : But still the Essential Divine Majesty, Justice and Holiness, will never allow, neither Mercy nor Merit, Grace nor Glory, upon any Unhumbled, Unbelieving, Unholy Sinner.*

HAVING heard the *Scripture Accounts*, of saving *Faith* and *sincere Evangelical Repentance* ; We proceed now to consider, the Nature and Import of *True Gospel Holiness* ; as being absolutely necessary unto Salvation, and as being the great solid Proof of Soundness and Sincerity in the former two.

The *Mistakes* on this Head of Holiness are also many : Some ignorantly supposing, that *partaking* of the Sacraments, *attending* upon the Ordinances, *Head-Knowledge* in Religion, a *blameless* Conversation before the World, adorned with some Acts of *Justice* and *Charity* : Especially if withal, there be at Times in Secret, something of *Prayer*, *Confessions* and *Vows* : How many, I say, do firmly believe, that the foresaid meer *Externals* of Religion, are, *real true Holiness* ? Thus all the World would not perswade the *Pharisee* of old (*Luke* 18. 11, 12, v.) but that he was a *Non-such* Person for true Religion, Devotion and Piety. And that there are many in every Generation of the Church, falling under the same fatal Soul-ruining Mistakes, is so evident, from manifold *Scripture Assertions* and *Parables*, *Psal.* 50. 16. *Matth.* 23. 27. *Matth.* 25. 2. As also from daily *Observation* ; That every thinking judicious Man, must acknowledge, that the Holy Ghost (in dividing and classing the Children of Men, by *Agur* of old) had the most just and weighty Grounds in the World, to leave it on Record in the Book of God, as a most grave and solemn Warning,

U 2

308 *The Externals of Religion, differ greatly,*
ning, to all succeeding Ages of the Church : to wit,
— *That there is a Generation, that are pure in their*
own Eyes, and yet is not washed from their Filthiness,
Prov. 30. 12, v.

The abovementioned *Externals* of Religion, are
so far from being that *true Gospel Holiness*, which is
acceptable to God, and necessary to Salvation, that
they are but the meer *Shadows* and *Resemblances* of
the same. For, as at highest, in point of *Principle*, they
only flow from *Self-love*, and as their efficient Cause,
from some *common Touches* of the Spirit along with the
Word or Rod, upon the natural Conscience, forcing it
for some Time, to imitate and feign true Religion :
So in their *End*, they look no further, than either to
silence a Natural Conscience, procure necessary Reputa-
tion among Men ; or to *make up a Righteousness* of
our own, wherein to trust and stand before God. All
which evidently cometh far short, of the High and
Noble *Principle* and *End* of all true Holiness and Obe-
dience, to wit, a superlative *Love* to God in Christ,
and a *zealous, single Advancement* of his Glory.

Let none then, that would in earnest be approven
in that solemn Day, by the Thrice Holy and Heart-
searching God, rest Satisfied with any Evidences of Ho-
liness, on this Side of *Truth in the inward Parts*, Psal.
51. 6.

And if any upon the hearing of these searching
Truths, be desirous of the *Scripture Accounts* of true
Holiness ; We are, positively told by God, that
these three Ingredients, are absolutely necessary to the
Constitution thereof. As *first*, There must be a *Holy*
Nature : And *Secondly*, A *Holy Frame* ; And *Thirdly*,
A *Holy Walk* and Conversation. Thus there must be
both true *habitual* and *actual* Holiness.

First,

First, There must be a *Holy Nature*, otherways the Person is still the Old Man : Whatever *superficial Changes*, the Word, Rod or Spirit, may have produced at Times, upon either Frame or Conversation. Plainly the *Nature*, which is the *Man* (previous to Regeneration) is yet the Sepulchre, full of moral Corruption and Wickedness (*Matth. 23. 27.*) however much, it may be whitened before the World by restraining or common Grace. So that whatever Conformity to the Letter of the Law, is to be found with the Person, yet the Omniscient Eye, beholdeth a *predominant Contrariety* to both Tables : And the *Seeds* of all Rebellion, as yet to be lively and strong in the Soul, *Rom. 8. 7.* And therefore, the Necessity, of a saving Change, even upon the Nature, is from *Reason* most evident; the overly Changes upon the Frame and Conversation ; being at best, but like the *pruning* of the Branches : while the Stock, still remains to be the *old cursed wild Olive*.

This Holiness of the *Nature*, consisteth first, in the *saving Illumination* of the Mind ; causing the Soul to know God in Christ, to be the Chief Good, and Sin to be the greatest Evil, and Holiness to be the greatest Perfection of the Humane Nature : And thereupon, causing the practical Understanding or Judgment to pass Sentence accordingly. Thus the saving Change upon the Nature, beginneth in the *Mind*, as the Apostle most emphatically declareth, *2 Cor. 4. 6. For God, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.* Secondly, In consequence to the former, it consisteth in the *Will's* being quite turned about from its former beloved Objects. So that now God in Christ is loved above all ; Sin hated above all ; and the

Duties of Holy Obedience delighted in above all other Performances : Whereas before, *Enmity* against God, and his Law, Love unto, and Complacency in Sin, had intirely the Throne. And thus it is, that the Day of Almighty Power, makes a *willing People* in the Beauties of Holiness, *Psal.* 110. 3. *Thirdly*, The Mind and Will, those leading Powers, being thus Renewed and Sanctified ; the *Affections* thereupon begin and move regularly : Turning from the Creature to God, from Sin to Holiness, and from temporal Vanities, to the sure Mercies of *David*, *Luke* 15. 17, 18.

The *Conscience*, now also, being well informed, speaks distinctly, faithfully and boldly, for God ; against all Sin, and for all Duty ; in respect of what before, *Act.* 24. 16. The *Memory* also, in the midst of all its Failures, yet now still retaineth the Impressions of the *great, leading*, preserving Truths of the Gospel : Never altogether forgetting God, to be the *Fountain* of living Waters ; Christ to be the *Pearl* of great Price, and all other Portions to be but broken Cisterns ; Sin to be the *Evil* of Evils, and true Godliness to be the *greatest Gain* and Contentment. Thus *Jonah*, who for a Time seemed to have lost all Religious Impressions in the World, behold how, upon a little Reflection (though in very confounding Circumstances at the Time) he remembreth God and his Temple, and that all other Objects, were but lying Vanities ; And that all who forsake God, do forsake their own Mercy, *Jonah* 2. 7, 8. And lastly, the *inward Man*, being thus Sanctified, the *outward Man* in the Members thereof, becometh also now, the servants of Righteousness ; They now all act for God, and lest they should sin ; there is a Watch (*Psal.* 39. 1.) set over the Door of the *Lips* ; and a Covenant made with the *Eyes*, *Job* 31, 1. And so in Proportion (the same Reasons plead-

ing

ing for it) with all the other Members of the Body. Thus the *Nature* is Sanctified, and becometh truly Holy. Now the Man, is indeed a *new Creature*, 2 Cor. 5. 17. *Old things are passed away, and all things are become new.*

The next Branch of this true Holiness, requisite to Salvation, is a *Holy Frame* : Accordingly, we find the Holy Ghost positive, that *to be carnally minded is Death ; but to be spiritually minded is Life and Peace*, Rom. 8. 6.

In speaking of the *Frame* of a gracious Soul, it may be considered, as twofold ; Either *first*, as it respecteth the *constant, habitual Set and Disposition* of the renewed Soul, (so far as renewed) according to which, the Soul acteth, as the Moral, Religious Principle of all our Actions. Or, *2dly*. As it respecteth ; those *variable gracious Impressions*, and Elevations of Soul, which rise and fall, according to the Degree of the Spirits actual Influences, upon either, *one, moe, or all* of the Graces, which are habitually in the Soul, Song 1. 4. and 16, verses.

If we consider the *Frame* of the Soul in the *first* Sense, then the *Holiness* thereof consisteth in the *Spirituality* and *Rectitude* of the Soul's Principles, Motives and Ends ; which influence the Conversation. So that where the Frame of the Soul is truly Holy, these three are certainly to be found with it. First, *Love to God* in Christ, is really the first and great Spring of all its Obedience. The Love of God manifested in creating and redeeming Goodness, begetting Love in the holy Soul, constraineth (2 Cor. 5. 14.) to live to God, in a Course of holy Obedience. And though in engaging with every Duty, they are not so sensible of this pleasant Constraint, yet upon *Search*, it shall be found, that *Joseph's* filial, grateful Respect to God, Gen. 39. 9. Is in less or more at the Bottom of the Obedience of every
gracious

312 *The Externals of Religion, differ greatly,*
gracious Person. And that it is not more, is really the
Grief of their Souls, *Song. 1. 4.*

Again, *2dly.* The great and last *End* of their Con-
versation, is truly *the Glory* of God. For considering
the Nature of the foresaid Principle, the End cannot be
otherways. Accordingly, the gracious Soul obeyeth,
to declare God to be *Supream*, and his Law to be *just,*
holy and good. They desire Light, to know, how to
glorifie him, and Grace to walk up unto Light, *Psal.*
119. 33, 34, 35, verses. In their more stated and *Im-*
portant Actions, they formally aim at his Glory, *Psal.*
132. 1, 2, 3. And in their more ordinary and *oc-*
casional, they really aim at the same End. So that even
in their Natural and Civil Actions, they do in the Issue
and Product of them, really intend the Glory of God:
Using the Necessaries and Comforts of Life, and doing
Business, that they may be in Capacity for other Duties
and Performances, tending more immediately to that
End. *Briefly,* Thus we are required (*1 Cor. 10. 30.*)
and thus a Holy Frame of Soul, will dispose us unto:
Accordingly, holy *David* declareth, that he set the
Lord always before him, *Psal. 16. 8, v.*

Thirdly, The *Motives* also, giving Life to our
Obedience, must be right; before the Frame of the
Soul can be said to be Holy. The approving our selves
to God, and the laying our selves open unto more
Conformity unto him, and Communion with him, will
be the principal *moving Considerations,* in our Obe-
dience. And where the foresaid great Principle and
End are predominant; infallibly these subordinate De-
sires and Aims will give Life unto the Soul, in the
Course of its Obedience. Accordingly, we find, that
the feeling more of the sanctifying conforming Power
of Grace, and the seeing more of the Divine Glory,
in clearer and fuller Discoveries of God in Christ; in
his

his glorious Perfections, and in the gracious Properties and Purposes of the Divine Love, are the grand Motives (*Psal.* 63. 1, 2, 3, v.) of the Godly's attending, and using the Means of Grace : And as for the other Parts of their Conversation, whether Natural or Civil ; the great Motive of their Obedience, is, That they may be approven and accepted of God, 2 *Cor.* 5.

9. But again, If we consider the *Frame* of the Soul in the *second Sense*, then the Holiness of it, appeareth according to the *Nature* of the Grace or Graces, which are most *actuate* by the Holy Ghost. Hence sometimes a contrite, *mourning Frame* of Spirit for Sin is Predominant ; Repentance being the Grace, principally blown upon. Thus it was with *David*, *Psal.* 51. Again at other Times a *panting longing Frame* of Soul for God, and much of God, even for more Conformity to him, and Communion with him ; the Soul for the time being under some clear Discoveries of his Excellent Glory, and of the solid transcendant Worth of those spiritual Blessings ; which Discovery influenceth the Grace of *Love*, unto a high Degree, *Psal.* 42. 1. 2. *Song.* 8. 6, 7.

Briefly, If there be a considerable *Gale* of the *North* and *South* Wind, blowing upon the Believers Garden, then behold, *distinct*, holy Thoughts of God ; *high* and *honourable* Thoughts of the Lord Christ ; *generous* Offers of our selves and of our All unto him ; great *Complacency* and *Liveliness* in Duty ; great *Tenderness* of Conscience ; and *Zealous Purposes* for the Divine Glory : All these, I say, as so many pleasant Heavenly *Ingredients*, compose and make up the *Frame* and Exercise of the Soul, *Song.* 4. 16. As on the other Hand, if the Spirit be restrained from on High, then the

314 *The Externals of Religion, differ greatly,*
the *Habits* of Grace, as so many deep and cold *Winter*
Roots, noways appearing, is the Sum of all the plea-
sant Fruits, the Soul can entertain its Beloved with.
Only the Heart a little waketh, and that is all, Song.
5. 2 And in Point of Holy Duties, the Soul now
driveth most heavily, like unto a Chariot, whose
Wheels are knockt off, *Psal.* 119. 32. We come now
to,

The *Third* and last Branch of this true Holiness,
under discourse, which is, that of a *Holy Walk and*
Conversation. And here indeed is the good Old Way,
unto the Kingdom, in which all the Redeemed of the
Lord, must of Necessity walk. Accordingly, the Divine
Oracles, are plain and positive, that *without Holiness,*
no Man shall see God, Heb. 12. 14. And that *blessed*
are they that do his Commandments, that they may
have Right unto the Tree of Life, and may enter in
through the Gates, into the City, Rev. 22. 14.

This *practical Holiness*, is a large Subject, as it re-
specteth the *Natural, Civil and Religious Conversation*:
However, considering what hath been already said,
upon the two former Heads, of a Holy Nature and
Frame, I conceive, there is not so great need, for en-
larging upon this. For, where the former two are,
this *Third*, will certainly be the Persons serious Aim
and Endeavour.

However to clear it a little, if we consider a Holy
Walk *Complexly*, as to its General Import; we shall find
from Scripture, these Three or Four *Performances*, to
be requisite unto it. As *First*, There must be a *cor-*
dial choosing of the whole Law of God, for the Rule,
of the whole of our Conversation, even of all our
Thoughts, Words and Actions, 1 *Pet.* 1. 15. And
where this *Choice* is *genuine* and solid, as it ariseth
from *Love* and Respect unto the Holy, Wise and Gra-
cious

cious Law-giver ; and thereupon from a *Delight* in the Law it self, as holy just and good, *Rom. 7. 21.* So also, it is attended alwise with a *sincere Hatred* of all known Sin, and sincere Purposes, with Respect to all known Duties : So that neither, is the *most beloved* Sin spared or reserved, nor the *strictest Precept*, rejected or excepted. These two are indeed most important, and searching Scriptures ; but of Necessity, they must be the *real Language* of our Hearts and Lives, if ever we resolve upon sincere and acceptable Holiness. The first is, — *Thy Word is very pure, and therefore thy Servant loveth it, Psal. 119. 140.* The other is in the 128, verse of the same Psalm ; *therefore I esteem all thy Precepts, concerning all things to be right : And I hate every false Way.*

Here is indeed the *Ballance of the Sanctuary*, which will infallibly determine our Sincerity in Holiness, at the long Run, *Psal. 139. 24.* And therefore, nothing can be more our Interest, than to make sure, that no *curled Flea*, of some known, beloved and allowed Sin, spoil all our precious religious Ointment. For, the *thrice Holy God* holding this Ballance in his Hand, and the *Heart-searching Eye*, observing accurately the *Scale* ; It is simply impossible, that the closest Hypocrite can shun, being found light in that great Day, *Matth. 25. 11, 12, v.* And therefore,

Before, I leave this most concerning Point (the grand Requisite of Sincerity in Religion) I cannot omit, but in the Name of God, to demand of thy Conscience, O Reader, (in case thou should yet be a Dissembler with God, and thy Heart not yet *sound* in the Way of his Statutes) What can thy *beloved Sin* be ? which marreth Soundness in Covenanting with Christ, and spoileth Sincerity, in the whole of thy Obedience. Can it *bide thee* from the Omniscient Eye ? Or can it *save thee*

316 *The Externals of Religion, differ greatly,*
thee from the King of Terrours ? Or cause thee to live
for ever ? Can it *seal* thy Grave, or shut thy Ear against
the Trump of God ? Or can it *Tush* at the great white
Throne in the Clouds ? Or *silence* the Supream Judge
sitting thereupon ? Can it *bind* the Bands of the mighty
Executioners ? Or *bolt* the Doors of the Place of
Torment ? Pray, allow *solid Reason*, to discourse thee
a little upon this important Head. Can this *beloved*
Sin of thine, be any thing that is *equal* to God ;
the Fountain of all Being and Perfection ? Or can it
be preferable to Peace and Pardon, Grace and Glory ?
I ask thee seriously ; Can thy *Conscience* serve thee to
say, That thou wilt in very Deed, in the Morning of
the Resurrection, *prefer* this beloved Idol of thine,
(whatever possibly it may be) unto a *reconciled God* ;
unto Heaven, and an Eternity thereof ?

Or must not *Reason* acknowledge, That *one Smile*,
in that Day, from the great and Supream Judge, will in-
fallibly darken all the Happiness, that ever Worldly,
Graceless Men enjoyed, during the whole Course of
their Life. O therefore be perswaded to keep clear of
all *known sinful Reserves*, in thy Engaging with Christ,
as thy Lord, and his Law, as the Rule of thy Life.
And let a Heart-searching God, be Witness unto thy
Soul's pronouncing a *cordial Amen*, unto *All* his Com-
mandments : And then thou shalt never be ashamed,
with the shameful Challenges, and confounding Dis-
appointments of the Hypocrite, *Psal. 119. 6.* Whereas
on the other Hand, if thou shalt continue, in the Love
and Practice of any *one known Sin* ; I can assure thee in
the Name of God, that this *one thing*, will infallibly
separate thee, and true Holiness in this Life ; and as
certainly, Christ and thee, in that which is to come,

Mark. 10. 21.

The

The Second Performance, requisite to a Holy Walk, is *Serious Consideration* ; not only upon the more *notour* *personal Duties* of Religion : But also upon the *relative*, which God hath annexed, unto the particular Station, in which His Providence hath placed us in the World. And thus the sincere Christian doth not, cheerly to encrease his Head Knowledge ; but seriously, in the Fear of God, meditateth upon the Divine Law, endeavouring to learn and collect from it ; what are really the *secret, private, and publick Duties* ; what are the more ordinary and extraordinary ; stated or occasional, which God requireth of him : And all this he doth with a sincere Intention, to *walk up* unto Light, in all well pleasing before God. And wherein he is ignorant, or in Suspense, supplicateth earnestly, for further Instruction ; Thus Holy David, *hid God's Word in his Heart, that he might not Sin against Him*, Psal. 119. 11. And *set all God's Judgments before him*, That he might not depart wickedly from his God, Psal. 18. 21, 22. Briefly, to know Duty in every *turning* and *winding* of the Conversation ; to understand, wherein *close* walking with God consisteth, and to be helped by Grace, to carry accordingly ; All these Things spend serious Thoughts unto the sincere Christian ; So that they are a great Part of the *Prayers* of every Soul, acquainted with true Holiness in Conversation. And well do such understand, the great Import of that *massy* *Petition* of old, Psal. 119. 5. *O that my Ways were directed to keep Thy Statutes.*

The Third and principal Performance, towards Holy walking before God, is, not only as hath been already declared, to choose the Law of God, for our Rule ; And to consider the several Duties personal and relative, which the said Law affixeth to us, as our Part of religious Obedience : But also above all, *conscientiously* and

318 *The Externals of Religion, greatly differ,*
and *practically*, to walk up to our Light. Accordingly,
our Lord hath left it most plainly upon Record, that
it is not the *hearing*, but the *doing* of His Words, That
is necessary unto Salvation, Luke 6. 47, 48. Meer
Knowledge or Speculation, in Religion, without Prac-
tice, is amongst the *greatest Provocations* the Deity meets
with, from the Children of Men, Luke 12. 47.

This *conscientious practical* Endeavour to walk up
unto Light; consisteth *First*, in our being *punctual*, in
the Performance of the Matter of Duties: So that, the
practical Christian alloweth not himself in any known
Omissions that Way: but is active and diligent;
aiming at least at the due *Season, Matter and Num-*
ber of known Duties, personal and relative; as they
fall in through the Day, one after another. And this
Course he continueth in, under the several Changes,
which may come upon the Frame of the Soul, in Point
of greater or lesser Enlargement or *Liveliness*, in his
Performance of the fore said Duties. Thus David ob-
served Duty in the Morning, at Noon and at Evening,
Psal. 55. 17. *2dly*. It principally consisteth, in the
Christian's *stirring up himself*, with Respect unto the
right Manner of performing Duty: Endeavouring
not only *Sincerity*, in Respect of Principle, Motives and
Ends: But also much of *Spirituality*, and *Liveliness*,
during the religious Performance. So that the Holy
practical Christian, in the Duties of Worship, and Means
of Grace, such as, *reading, hearing, Prayer*, endeavour-
eth *Presence of Mind, suitable Impressions* of God, and
of Divine Truths, *Godly Sorrow* in his Confessions,
Fervency in his Desires and Supplications, *Love*, and
Gratitude in his Acknowledgments of Mercies; and
so on, according to the *Nature* of the Duty, he is en-
gaged in.

*

Thus

That
8. Y
there
upon
there
Soul;
ness,
Fran
And
only
he i
plea
Hea
mor
plai
Song
the
in a
Thi
all
Up
Nei
ed
fy
12
for
ser
wa
an
of
ing
of

Thus at Times, the Christian can say in Duty, That his Soul followeth hard out after God; Psal. 63. 8. Yea, (though it be rare) yet blessed be God, that there are some special Hours and Days, in which, upon the Account of great Spirituality and Liveliness, there is solid Ground to cry out, concerning the Holy Soul, ——— Who is this, that cometh out of the Wilderness, like Pillars of Smoke, perfumed with Myrrhe and Frankincense, with all Powders of the Merchant, Song 3. 6. And if the Christian come short of these; attaining only (to his Apprehension) unto the Matter of Duty, he is thereupon exceedingly grieved, and greatly displeased with his own wandering, dead and cold-rise Heart, that will not serve a Holy and living God, more, in Spirit and in Truth: Sending up heavy Complaints and Cries, that God would ——— Draw him, Song 1. 4. and quicken him, Psal. 119. 37.

And again, as to the natural and civil Actions, the practical Holy Soul, endeavoureth to run these also, in a religious Charnel; acting the Christian in every Thing; making great Conscience of Moderation, in all his lawful Enjoyments, and of great Ingenuity and Uprightness, in all his Words and Dealings with his Neighbour. Thus Holy Samuel and Job of old, walked so punctually this Way, that they were able to defy the World, to blot them in this Matter; 1 Sam. 12: 2, 3. and Job Chap. 31. A Context of Holy Write, for practical Uprightness and Righteousness, justly deserving frequent Consideration.

The Fourth and last Performance, in this Holy walking, is a Daily serious mourning for Short-comings and Transgressions, together with a flying unto the Blood of Sprinkling, for pardoning Mercy, and Soul restoring Grace, Rom. 7. 24. This, I annex unto this Head of Holy walking, because, it not only evidenceth a

*

willing

320 *The Externals of Religion, differ greatly,*
willing Mind, towards perfect Obedience ; But also argueth a Serious Endeavour towards Growth in Grace, and Advancement in practical Godliness.

That there will be *manifold Short-comings* in our Obedience, both as to the Matter and Manner thereof ; As also *sinful Mixtures*, in our most Holy and lively Frames and Performances if compared with the Perfection of the Law : Yea that there may be very gross Backslidings and Breaches of Vows with Holy Persons, is but too evident from Scripture and Experience ; to be denied . But nevertheless, the *Walk* still continueth to be Holy, upon the Account of the *foresaid Performances*, to wit, the Persons chusing cordially the Law of God, for the Rule of their Conversation : Their considering seriously, upon the personal and relative Duties required of them, by the said Law. Together with their conscientious practical Endeavours, to perform the *foresaid Duties*, both as to Matter and Manner : And finally, their serious Mourning, for all their *sinful Failures* ; making Use by Faith, of the Lord Jesus Christ, for the healing of all their Backslidings.

Briefly, where the *first three* of these are to be found with a Person, and Perseverance therein, together with a daily, *serious Mourning for the Remains* of indwelling Sin ; The Deadness of the Frame, in Holy Duties ; Barrenness under the Means of Grace ; And for the *sinful daily Escapes* in Thoughts, Words and Actions, as they come to be notified by Conscience ; And there-upon a *frequent Application* made to the Lord Jesus Christ, for continued Justification, and progressive Sanctification ; And all this gradually attended, with more of Tenderness of Conscience, and Circumspection of Walk in Time coming : I say, where *all these* do concur, God Himself in His Word, does fully allow such a Soul,

not only to believe their *Sincerity* in Religion and Holiness; but also to perswade themselves, of a *special standing Covenant Relation* betwixt Him and them; and that they are (notwithstanding of all their Imperfections and Infirmities) most lovely through Jesus Christ, in his Sight.

O Remarkable Words, never enough observed and admired, *Song* 6. 13. In which we have the adorable Holy Trinity, importuning and calling upon, the backsliden Believer, — *Return, Return, O Shulamite, Return, return, that we may look upon thee.* And this, even when the Christian, upon the Account of Sinfulness and Unworthiness, hath great Ground to cry out, with Astonishment, — *And what will ye see in the Shulamite?* To which God replyeth, — As it were, *the Company of two Armies.* Astonishing, condescending Grace! In fine, Believers, sincere *strong Cries*, for the Death of Sin, and earnest *Pantings* and *Longings*, for the Perfection of Grace, go exceeding far with a gracious God. And thus now, we have heard Explained and Declared the *three great Pre-requisites*, or Terms of the Covenant of Grace, necessary to Salvation, to wit, *Faith, Repentance* and *true Holiness.*

The *Conclusion* of all is; There is Abundance of *Mercy* with God, to pardon the guiltiest Sinner, and a Superabundance of *Grace*, to sanctifie the most corrupt among Men, and there is no less a Fulness of *Merit*, in the Lord Jesus Christ, to procure both unto us: But still as true it is, that, the Lord Jesus Christ, to whom Redemption Work was so costly, will never bestow Grace and Glory, the Purchase of his precious Blood, upon any *stupid indifferent Sinner*; knowing neither the Want nor Worth of the great Salvation, nor in earnest *thirsting* for the same: And therefore, every Soul must solidly believe its natural Sinfulness, Misery and Impotency;

322 *The Externals of Religion, differ greatly,*

and thereupon highly esteem, desire and chuse a *whole Christ*, in all his Offices, or be undone for ever, *Mark* 16. 16. Nor can it ever be expected, that the *Divine Majesty*, will ever allow the *Divine Mercy*, to pardon any *proud, obstinate* and unhumbled Rebel; And therefore of Necessity, we must truly repent, or infallibly perish, *Luke* 13. 3, v. Again, neither can it ever in *Reason* be thought, that God, who is *Essentially* and *Necessarily Holy*, can ever approve of, or take Complacency in an unregenerate, unholy Person. The *Nature* is the *Man*, and therefore of Necessity we must know, love and hate according to the Deity; or it is impossible, his Heart can be toward us. God must cease to love *himself* that Hour, his Eyes can behold Iniquity, *Hab.* 1. 13.

In short, *final Impenitency* and *Unbelief*, despising the Mercy and Merits of the Lord Jesus Christ, does so effectually oblige *Divine Justice* to proceed against the Sinner, as a guilty corrupt Branch of the first *Adam*, according to the Curse of the Covenant of Works, that all the *Blood* of the Glorious Redeemer, and *Travel* of his Soul, together with the *Satisfaction* and *Intercession*, founded thereupon, shall be intirely and eternally Lost, as to the Person's Salvation. Yea the *wilful Contempt* of such a Remedy, and Neglect of so great a Salvation, must inevitably infer the *inconceivable Addition* of Gospel Vengeance: and that over and above, all the dreadful Wrath, the *broken Law* can charge upon the Head of the guilty Sinner, who hath not fled unto the Gracious Saviour. He that will not Glorify *Mercy*, by accepting its full and free Offers: *Reason* it self, cannot but eternally Condemn over, to the Glory of the Power and Severity of Justice: So that final Impenitency and Unbelief, are indeed the unpardonable Sins; which sealeth the Sinners

from the Essentials of true Gospel Holiness. 323

Sinners Condemnation, and bindeth fast upon the Soul, the whole Mass and Burden of its preceeding original Sin; and numberless actual Transgressions.

Accordingly, the Apostles Words, on this Head, Heb. 10. 26, 27, 28; are so very weighty and emphatical, as might justly make the stoutest hearted Sinner to tremble: Declaring, that he that despised Moses Law, died without Mercy, under two or three Witnesses: And then inferreth, verse 29. Of how much sorer Punishment, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was Sanctified, an unholy thing, and hath done Despite unto the Spirit of Grace. Reader, I appeal thy Conscience, What will the eternal Experience of these Truths be? Thou hast now read them; And therefore, as thou lovest thy Immortal Soul, ponder them so, as thou mayest never feel them.

CHAP. XVI.

Nothing remaineth now, but the fourth and last Mean, for the final Accomplishment of all the Parts of the Eternal Scheme: And that is our Lord's Second Coming, at the last Day, unto Judgment. He cometh thus, for four great Ends. i. To clear the lower World from Sin, and to free the groaning Creature from Vanity. The State both of Persons and Things, immediately preceeding our Lord's Glorious Appearance, call aloud for his Coming. Satan and Sin, having so fouled and blackned the lower World, it must be put in the Furnace, that so a new Heavens

324 Our Lord's second Coming, finally accomplisheth
and a new Earth may come forth. The 2d. Great
End, is, That every Eye may see him; And parti-
cularly, they that Pierced him. Several Reasons
plead for this; But especially, that thereby, that
Great Day of the Lord may prove a Compleat and
Glorious Reverse of the Day of his Crucifixion. The
3d. Great End, is, to accomplish the Resurrection of
the Dead, and more especially the Resurrection of the
Bodies of the Redeemed. The Glorious Change, to
be wrought upon the Bodies of Believers, by the
foresaid Resurrection. A Rational Account, of the
Possibility of it. Finally, Our Lord comes to act the
Part of the Supream and Righteous Judge of all the
Earth. His great Abilities for, and just Claims un-
to that high Character and great Trust, considered
and declared: Together with his most just Procedure
in the Judgment, both with respect to Angels and
Men. Heaven and Hell both, (though by very dif-
ferent Notes) must eternally conspire together, to
proclaim the Glory of the Divine Perfections. To
consummate all, the Redeemed shall enter the Palace
of the King, with inconceivable Joy, Order and State.
A view of the great Glory and Happiness of the Tri-
umphant State, in Proportion unto the enlarged
Powers and Capacities of the Redeemed. And thus,
The Changeable Scene, of Time, altering Persons
and Things almost every Hour, shall give Way unto,
an Invariable Eternal State of Angels and Men.
And so the Everlasting Sabbath shall commence, in
which the Deity shall rest from all his Works of Cre-
ation and Redemption, and see all very Good. To
this God and the Lamb, be all the Glory of the All-
wise Contrivance, and Almighty Execution of the
Eternal Scheme; so worthy of a Deity.

Nothing

Nothing now remains towards discoursing the whole *Eternal Scheme*, but to consider the fourth and last Mean, for accomplishing finally, the Gracious Purposes, of this Everlasting Covenant of Grace, and perfecting all the Parts of the *Eternal Project*; And that is, *Our Lord's Second Coming, at the last Day, unto Judgment*. Our Lord having accomplished the *whole Decrees*, adjusted to *Time*, from the Creation of the World, to that great Day; and by the Fulfillment of the two Covenants, having paved the Way, for the *Eternal Glory of Divine Justice and Mercy*: He at last will rent the Heavens, and come down, in his Father's Glory, with all the Holy Angels, appearing manifestly to all, to be the *Great God*, as well as his People's *Saviour*, *Tit. 2. 13.*

And therefore, to make some *Rational Account* of this great and last Dispensation, please to consider, That he comes thus for *four great Ends*. First, To clear the lower World from Sin, and to free the groaning Creature from *Vanity*. God, having born long with sinning Angels and Men, and having for Holy and Wise Ends, towards the Accomplishing of his manifold Decrees, allowed the Region of the *Air*, and the high Places therein, unto the *Apostate Angels*, giving them thereby no small Advantage over Men, and their Actions, done under their View: And having also, allowed *sinful Men* the *Earth* here below, to live and act in, till all the decreed Generations of Mankind, together with all the temporal Events, relative to each of them, should be accomplished; he, at last (to allude unto that Expression) will send his Angel, swearing by him, that liveth for ever, that *Time shall be no more*.

126. *Our Lord's Second Coming, finally accomplisheth*

And if we consider the State of *Persons* and *Things*, a little before our Lord's Coming; We shall find *Reason* it self, pleading strongly for his solemn Appearance unto Judgment. For *Satan* and the Wicked, having been much bound up, for a Thousand Years before, they shall thereupon, like an impetuous, long restrained Torrent, cause Sin and Wickedness overflow all Boundaries whatsoever. And *Satan* knowing his Time to be but *short*, shall thereupon undoubtedly double his Activity and Fury, along with his Mighty Armies of *Gog* and *Magog*, against the Church, and all her Concerns. Accordingly, Our Lord is plain, *Luke* 17. 26 — 30. That the World shall be immersed in Sensuality of all Kinds, Contempt of God and all Religion, in the last Days.

Briefly, The Church being brought *exceeding low*, and *Gog* and *Magog* become exceeding numerous, mighty and violent, rendering the Life and Lot of the Godly, a Burden and Weariness unto them, upon the Earth, *Rev.* 20. 8, 9. And finally, *all Flesh* having corrupted their Way; The *Inanimate* Creation only serving the *Rational*, to rebel against their Maker. The *Heavens* allowing their Influences; and the *Sun*, as it were, only shining to prepare for, and to behold the great Wickedness of the Children of Men. The *Earth* only bearing and nourishing its Inhabitants, to perpetrate the greatest of Villanies, and to spue out their Enmity and Venom against the World's Maker and Preserver: I say, when Matters come to be *thus stated*, that neither the *Animate* nor *Inanimate* Creation, are answering their Original Designs and Ends, for which their Glorious and Wise Creator Erected them; but going directly cross unto the same: Can *Reason* it self? forbear any longer to cry out, for the Day of the *Restitution of all things*; *Acts* 3. 21.

Or can *Reason* be so cruel, as to desire, the *out-wearied Inanimate* Creature, who hath groaned so many Thousand Years, by reason of Disorder, Vanity and heavy Labour (the Effects of Man's Sin) to continue any longer, under that sore Yoke? What a *hard Master* and Lord, hath *sinful Man* been, unto his inferior fellow Creatures, since the Day in which he forced the Earth, to convert its natural Harvests, into cursed Briers and Thorns; and thereby obliging many Thousands of excellent, stately, beautiful Creatures, to *deform* and *destroy* themselves; groaning under fatiguing Yokes, and crushing Loads and Burdens: who otherways would have been the *Glory* of the *Valley*, and the *stately Rangers* of the *Mountains*. Can any Person then refuse such obedient laborious Servants, their long looked for *Jubile*, *Rom.* 8. 21, 22.

Again, When *Satan* and *Men* by Sin, hath so *fouled* and *blackned* the glorious Workmanship of the Deity's pure Fingers: The *Devil* having made the *Air* a Region of Hellish Contrivances and Conspiracies, and a fatal Magazine of Thousands of dreadful Storms; *Job* 1. 19, v. And *Men* having made the *Earth* a *Scene* of all Abominations; must not *Reason* own, that it is high Time for such a *corrupt Mass*, to be put in the Furnace, to be cleared of its Dross, that so the Elements melting with a fervent Heat, and the Earth and the Works thereof, being set on Fire, *2 Pet.* 3. 12, v. a glorious *new Heavens* and *new Earth*; bearing Proportion to the Perfections of their Maker and Restorer, may come furth and endure for ever. And thus our Lord, who was manifested to destroy the Works of the Devil, (as by him the Worlds were made at first, so he,) shall at his second coming, by the *Restitution of all things*, mock at all the Mischief and Harm, which the Old Serpent thought, he had (in Affront unto the

328 *Our Lord's second Coming, finally accomplisheth*
the Creator) brought upon the lower World. And
thus we have heard of the first End of our Lord's se-
cond coming.

The *second* is ; That all the World, even *every*
Eye may see him, *Rev. 1. 7.* And that it should be so,
four Reasons plead strongly : For, 1. Few Nations, if
any at all, but what have, either *directly*, by Divine De-
claration, or *indirectly*, by Report and Tradition, heard,
or will hear in less or in more of him ; to wit, of
there being *such* a Person, as the Lord *Jesus Christ*,
termed by Christians, *The Saviour of the World*,
Mahomet himself taught and allowed his Followers
(who possess a great part of the known World) to
own our Lord as a *great Prophet* and extraordinary
Person in his Day. Yea, the *Persians, Chinoese* and *In-*
dians, are not altogether without some Traditions and
Prophecies (though confused) looking this Way :
which probably hath spread from one Place to another
among them ; and of late hath no Doubt been Enlarged
and Confirmed from the Informations given them, by
the *Missionaries* of the Church of *Rome*, concerning
the Christian Faith. And therefore the whole of Man-
kind, *generally* speaking, having thus heard of him, as
the most *extraordinary Person*, that ever the lower
World contained ; it is most proper, that in that great
Day, he should be *openly seen*, by all the Race of *Adam*,
that so the general Report of him, through the World,
may be evinced, to have been no *Imposture*, but one of
the greatest Truths amongst Men.

Again, *2dly.* *All the World* must see him, that all
such of Mankind, who (having lived *without* the
Church,) never had any other Knowledge of him, but
only dark Remains of a Deity, and some dim Views
of his creating Perfections, with some faint Inscripti-
ons of the Moral Law ; together with a Rumor of
his

his Good-Will towards Men, may at that Day, see him clearly; and thereupon believe, that those natural Impressions of his *Beeing, Perfections and Law*, were not vain Imaginations, but really written by the *Almighty creating Finger*; and that all the Transgressions done against *the Light of a natural Conscience*, were really *Sins*, truly deserving Death. And thus *Atheism*, that monstrous *Reverse* of all Religion, shall never have *Beeing* any more among Men, in Time nor Eternity; but quite evanish and die out, upon this second and glorious Appearance of our Lord, in that great Day.

Thirdly, Our Lord must thus appear visibly before all the World, in the *greatest Glory*, as a just and wise *Reverse* of the Day of his *Crucifixion*; and as a *Recompence* for all the Reproach, Shame and Contempt, which he met with in this lower World among Men. He suffered openly, without the Gates of *Jerusalem*, upon Mount *Calvary*, before some of all Nations, who were upon different Occasions comethither; And therefore it is but just, that as he was made so *publick*, in the *lowest* and most *disgracing* Steps of his Humiliation; that so he should be equally *publick*, in his glorious Exaltation. Accordingly, this I take, to be the principal Import, and *Emphasis*, of these remarkable Words; *Rev. 1. 7.* — *Behold he cometh with Clouds, and every Eye shall see him*; to which it is immediately added; — *And they also, which pierced him.*

Briefly, *Judas* must see him in his Glory, and be ashamed of the Price of *Thirty Pieces*, for him who shall be seen in that Day, to be *God over all*, blessed for ever. The *false Witnesses* must also behold him, and be confounded for their horrid Perjury. *Pilate* must likewise behold him, on the Throne, and see him not only *King of the Jews*, but of the *Romans* also; as having the

330 *Our Lord's second Coming, finally accomplisheth* the greatest *Cesars*, Pannels before him; and thereupon, (believe, not his Wifes Dream only) but his own Eyes in that Day: and no more fondly suppose, That the washing of his Hands, will clear him from the horrid Guilt of Condemning such *innocent* and *precious* Blood. The *Centurion* also, with the *Roman* Band, must behold their *Old Prisoner*, in that Day, become the *King of Kings*, and having all the mighty Hosts of Heaven at his Command; by which they shall then understand, the true Reason of some of the Company falling to the Ground, in the Garden, when our Lord did but say, that he was *the Man*, *John* 18. 6, v. They must also see the *Crown of Thorns*, converted into *Laurels*, of the greatest Power and Glory, and the *two Malfactors* exchanged with *glorious Angels* and *Arch-angels* on every side. They must also see the *Cross*, become a glorious *Throne*, furrounded with the greatest Dread and Majesty.

Again, The *wicked Jews*, must also witness this great Day, that they may have Access a *second time*, to compare *our Lord* and *Barabbas* together; and to see, if now, they be as fond as of Old, to have his Blood upon them and their Children; and if they would now allow it to be written (without any *correcting Addition*) This is *the King of the Jews*. In fine, as the Day of his *Crucifixion* ended with his Death and Burial, in which the *Devil*, *wicked Men*, and the *Grave*, did all openly, (in the World's Account) triumph over him and his Church: So now to compleat the *Reverse* of that Day, the Solemnity of his second Appearance, must be shut up with the most glorious inconceivable *Triumph*, over all his and his Peoples inveterate Enemies: Our Lord trampling them under his Feet, and sinking them into the lowest Hell; and thereupon ascending with his People, as so many glo-

rious

rious Conquerours, passing through the triumphant Arches of the new Jerusalem, *Psal. 45. 14, 15, verses.*

Fourthly, He must thus openly appear, in that Day, that all *Despisers* of him, and of the Tenders of his Grace, upon their beholding his incomparable Glory and Worth, and his admirable peculiar Love to Mankind above the fallen Angels; (displaying it self that Morning most illustriously, in the visible Hypostatical Union) their Consciences may begin and pave the Way for *Justice's* condemning Sentence against them, and that before ever, the Glorious Judge, proclaim the same from the Throne.

And then lastly, He must thus appear, that all those who loved Him in Sincerity (not having seen Him) may no more have an *unseen Christ* to love, but may at that Day, be confirmed, that their Choise was good, transcending greatly their Expectation; And that their Love was solid and well grounded, and that they were noways mistaken, in accounting Him, the Pearl of great Price, the *chiefest* among ten Thousands; and one altogether lovely. Briefly, Faith having been long tryed, must at Length be rewarded with *immediate Vision*, *1 John 3. 2, 3, verses.* By all which we may clearly see, the *Reasons* of our Lords being seen by every Eye among Mankind, in that great Day; though the Redeemer only of some, out of all Nations.

The Third great End, for which our Lord cometh at the last Day, is to accomplish the Resurrection of the Dead, and especially the Glorious Resurrection of the Bodies of the redeemed People: Which he is to perform by an Almighty Power and Vertue flowing from Him, as their living Head; who was dead, but is now alive. He dying in their Room, rose also as their Head, and therefore, by his Resurrection, broke all the Gates and Bars of that Prison, *Rom. 4. 25.* By this Resurrection

*

Resurrection, the redeemed Bodies of the Elect, being united to their perfect and glorified Souls, shall not only be clothed with great visible Glory, shining as the Sun in the Firmament, *Matth. 13. 43.* But shall also be perfectly adjusted in their Qualities and Powers, unto the *spiritual Exercises*, and *heavenly Enjoyments* of the Church Triumphant; So that the Body shall not in the least, clog or retard the Mind, in its perfect Contemplations, nor the Will in its perfect Enjoyments, nor the Affections in their regular and highly elevated Motions, *1 Cor. 15.* from the 42 v. unto the 45.

With Respect to this *Resurrection* of the Bodies of the Godly, the Apostle sheweth us a Mystery, to wit, That the Elect of God alive at that Day shall not sleep, but in the twinkling of an Eye be changed; *1 Cor. 15. 51, 52.* The Almighty Divine Power, that knoweth no Lets, nor needeth any Progress of Time, shall Enos and Elijah like, of a sudden change, and prepare them for the higher House. And all this to proclaim, that *natural Death*, as consisting in a Separation of the Soul from the Body, and the Body's Interment in the Dust, is not a Mean absolutely necessary in Order unto Redemption, otherways all must have undergone it, expressely contrary unto *1 Cor. 15. 51.* So that Abel and all the Godly since that Time, their lying so long in the Dust, was wisely ordained, more for the Glory of the Divine Faithfulness and Power in accomplishing their Resurrection (*Phil. 3. 21.*) and to give Time for the natural and spiritual Birth of their Brethren, the unborn Elect of God; than upon the Account of any intrinsick Necessity, in the Dispensation it self. So that all the Godly may solidly believe, what was said of Lazarus Sicknes of Old, ——— That their Dissolution, is not so much unto Death, as for the Glory of God: Death not being the final nor principal End thereof.

*

Briefly,

Briefly, the *Glorious Redeemer*, being now ready to compleat, all *His* Mediatory Administrations, and to deliver up the Kingdom unto the Father (1 Cor. 15. 24.) making Account of the Progress and Perfection thereof unto Him: The Wheels of Providence must therefore, now, *move very swiftly*, accomplishing great Dispensations at once; A *new* and *more Glorious* second Creation being upon the *Anvil*. Accordingly, great are the Performances to be done in that Day; The *Resurrection of the Dead*; The gathering all Mankind, from all the four Corners of the Earth: The necessary Preparations of the Godly for Heaven, and of the Wicked for Hell: The putting of the *Elements*, the *Earth* and *Works* thereof into the Furnace of the general Conflagration; And thereafter bringing out a *New Heavens* and a *New Earth*; not to speak of the solemn Procedure of the Judgment; are all, such glorious Dispensations, as evidently proclaim, *Great Work* to Providence in that solemn Day; And also forbids all *foolish uncertain Determinations*, as to the Nature and Duration thereof. Its true indeed, after all, it must be acknowledged, that such Persons, as will needs be *so long* at Purgatory, before they can enter Heaven, seem to be at a very great Loss, if they die not some *considerable Time*, before the Approach of this great and last Day.

As to the Possibility of the Resurrection of the Dead, *solid Reason* cannot possibly make any Objection; considering that all must own, that an *Omniscient*, *Omnipresent* and *Omnipotent* God, can certainly, most easily *gather together* the smallest scattered Atoms or Particles, however far dispersed from one another, amongst the different Elements. Even the *Martyrs Fire*, the most devouring Element, can only dissolve the Order, or regular Union of the more integral Parts, but can never annihilate any of them, turning them into nothing: And therefore seeing the *Substance* of all the

334 *Our Lords Second Coming finally accomplisheth,*
Parts still existeth; whether in the Water, or in the
Earth, it is evident, that the *Omniscient, Omnipresent*
Eye, joyned with the *Almighty creating Hand*, which
at first called them out of nothing, can far more easily
collect and set them in Order again.

And as for the *Glorious Qualities and Powers*
which the Bodies, of the Redeemed, are to be endued
with, at that Day, it is no less evident, that He who
could unite the *Humane Nature* Hypostatically unto
the *Divine*, in the Person of the Glorious Head, can
certainly far more easily, adjust the *Perfections and Pow-*
ers of the Bodies of the Members, unto the *Finite*
(however Enlarged) *Capacities* of the Soul ; and
proportion the *Powers* of both, unto the high Exercis-
es and great Enjoyments of Heaven. For, certainly
the Power framing the glorious *Sun*, may easily pro-
duce the sparkling *Stars*.

Briefly, considering, that the *Glory* of the *Man*
Christ, shall in that Day, (though still finite and limit-
ed) bear such *Proportion*, unto the *Divine Nature*,
and the *Glory* thereof, that as he shall be known and
appear to be our Saviour ; So He shall also at the same
Time, be seen to be none less in Person, than the
great God, Tit. 2. 13, v. I say, considering this, What
possible *Difficulty* can *Reason* solidly alledge, against
the greatest *Capacities, Powers and Glory*, being bestow-
ed upon the *Members* of this Glorious Head. Phil. 3.
21. allowing still the *due Proportion* of Head and Mem-
bers to be observed.

Our Lord, shall also at that great Day, by His
Almighty Power, set on Work by Justice, raise the Bo-
dies of the *Wicked* : as so many guilty Malefactors
out of Prison, That so all Mankind, may appear before
the great *White Throne*, Rev. 20. 11, 12, 13, *verses*.

Fourthly

Fourthly, Our Lord comes to act the Part of the *Supream* and *righteous Judge* of all the Earth, Yea and of Angels too, *1 Cor. 6. 3. Acts 10. 42.* And to this high Character and Trust, He hath a *five-fold Claim*. As *First*, being *He*, by whom the Worlds, both higher and lower were made, with all the Angels and Children of Men therein; It is highly reasonable, that all *Mankind*, together with the sinning *Angels*, should appear before His Judgment Seat: thereby proclaiming Him the *Supream God*, and Author of their Being, to whom by the Law of Nature and Creation, they are accountable. Again *2dly*. Our Lord having been from all Eternity, acquainted with the *special Decrees*, relative to Mankind; Knowing particularly, whose Names are in the Book of Life, and who not: As also knowing the *Elect Angels* from those who apostatized, *Rev. 20. 12. 1 Tim. 5. 21.* I say, our Lord being thus perfectly acquainted with these Things; There is none can be more fitted for making the *Eternal Disposal* both of Angels and Men, than what He must be. And then *3dly*. Being also *omniscient*, and of infinite Understanding, having all Things naked and open before Him, even the most secret, *wicked* or *gracious* Motions, Turnings and Wyndings of the Heart; And being perfectly acquainted, with the true *Principles, Motives* and *Ends* of all Humane Actions, He must thereupon know, how to render to *every Man*, according to his Works, and that without any *Mistake*, in Relation to the same. More especially considering, that when the Books come to be opened, *Rev. 20. 12.* the Book of *Divine Omniscience*, will certainly render the Book of *Conscience* infallible.

Again *4thly*. Our Lord being infinitely and essentially *Just* and *Righteous*, it is impossible, He can in the least *wrong*, either the meanest among the truly Godly, by neglecting their inherent, or forgetting their

326 Our Lord's second Coming, finally accomplisheth
their imputed Righteousness; Or the grossest among
the Wicked, by *overstretching* Judgment against them:
For, being the infinitely Holy independent God,
neither Respect of Persons, nor any Mistake or Extream,
can ever possibly be found with Him. 2 Chron. 19. 7.
Gen. 18. 25. And then 5thly. Being God Omnipotent
in Himself, and His Hosts being Thousands of Angels
Arong; *What Power*, shall ever be able to hinder the
Eternal Execution of any Sentence, that shall be pro-
nounced by Him, in that great Day? Matth. 25. 34.
41.

Briefly, Our Lord being both *Creator* and *Redeemer*,
and as *Creator* having bestowed a Perfection of Grace
at first upon Man, and since his Fall, having allowed
him Space to repent, keeping up this great World,
for his sake, and bestowing upon him, the manifold
Necessaries and Comforts of Life; and withal having
given him, the internal Light and *Law of Nature*, even
in the darkest Corners of the Earth, and having also
externally spoken loudly, in his Ears, by the *remark-
able Works* of Creation and Providence; sometimes by
terrible *Judgments*, and at other times by *alluring
Mercies*; but especially, having caused the *glorious Sun*
of the Gospel, to arise upon most Parts of the known
World; and often subjoyning therewith the *common
Motions* and Strivings of his Spirit, Gen. 6. 3. Who, I
say, after all these things, can *reasonably* refuse our
Lord the *Supream Judging* and final Determining Power
of the whole of Mankind? That so all those, who
distinctly heard God speak, not only from *Mount
Sinai*, but also from *Mount Sion*, and yet remained
Obstinate and Rebellious, may receive the Punishment,
and Vengeance, justly due from both. And on the
other Hand, that such who sinned both without the
Law and Gospel, may only be Judged and Treated ac-
cordingly.

cordingly, *Rom. 2. 12.* And finally that all believing, penitent reforming Sinners, may, through Christ, receive in that Day, the promised Pardon of all their Sins, the perfect Sanctification of their Persons, and the everlasting Kingdom, justly belonging unto them, through the *inconceivable Price* of the Obedience and Blood of the Son of God.

As to the *apostate Angels*, they also originally received a great Perfection of Grace, and Glory; And thereupon having sinned against the greatest Light and Goodness, without any *Tempter, forbidden Fruit, or insinuating Relation*: And further, they not resting contented with their own Rebellion; But having also seduced and corrupted the whole of Mankind: And to consummate all, having for several Thousands of Years, set up a Kingdom in direct Opposition, unto the Kingdom of God, and His Christ: Who I say, considering these Things, must not acknowledge, that such *monstrous rebellious Spirits*, ought in that great Day, before God, Angels and Men, to be publicly judged, and with the greatest Disgrace, sentenced and condemned by our Lord, for all the *Enmity*, so long spued out, from the Old Serpent, against the Seed of the Woman; *Gen. 3. 15.* And finally, no Wonder, if upon the Sentence, all the redeemed Company shall cry *Amen, 1 Cor. 6. 3.*

The Judgment being thus far over; There shall ensue the *publick Acquittance* of the Godly, (upon the Account of Christs perfect Satisfaction) to the Eternal Praise and Glory, both of Justice and Mercy: And then that great Scripture shall be gloriously fulfilled, *Job 33. 24. Then He is gracious unto him, and saith, deliver him, from going down to the Pit, I have found a Ransom.* Upon which shall follow next, the *Condemnation*

338 *Our Lord's second Coming, finally accomplisheth*
nation of the Wicked, upon the Account of their Sin,
and final Impenitency therein, *Matth. 25. 41.* And
thus sinful *Angels* and *Men*, who would not *actively*
Glorifie God, and so answer the End of their Creation,
must for the Glory of the Divine Wisdom and Power,
passively accomplish the foresaid End, to the Praise of
Glorious Justice. That so *Heaven* and *Hell*, being
both the Workmanship of God, and containing his Ra-
tional Creatures in them, may joyntly conspire (though
by very different Notes) to extol through Eternity,
the Glorious *Wisdom, Power, Justice* and *Mercy* of
the DEITY : And then, that great Sentence shall be
accomplished, *Prov. 16. 4.* to wit, that, The Lord
hath made *all things for himself, yea even the Wicked*
for the Day of Evil.

And now, to *consummate* all, The Redeemed shall
enter the Palace of the King, with *inconceivable* Joy,
Order and State, *Psal. 45. 14, 15.* The Transcend-
ant Glory of their *Head*, the wonderful Glory of the
Arch-angels, and their Fellows ; the *shining* Glory of
the Redeemed Company, rising as so many *Suns* out
of the Earth ; The *mutual Joy* of JEHOVAH, in see-
ing his Eternal Counsels accomplished ; and of the
Mediator, in seeing the Glorious Birth of the Travel of
his Soul ; and of the *Elect*, in enjoying the Glorious
Effects of both ; I say, considering all these together ;
What finite Mind, can possibly conceive or expresse the
Glory and *Joy* of that *Day* ?

The Redeemed having entered the City, with the
twelve Gates, of twelve Pearls, and whose Streets are
of pure Gold, and Walls of precious Stones : Who
thereupon, can sufficiently unfold, the *full Import* of
their sitting down under the Tree of Life, bearing
twelve manner of Fruits, and beside the pure River
like Crystal, proceeding out of the Throne ? Briefly,
The

The *Mind*, perfectly contemplating God, and the Lamb; as seeing clearly in them, and their Divine Perfections, (as in their Original Causes) the whole Works of Creation, Redemption and Providence: And this *clear and great Discovery*, obliging the most enlarged and extensive Desires of the Mind, to acknowledge, that here they find *Rest*. And again, the *Will*, upon this, equally enjoying this God in Christ; and that in a perfect Sense of his Love, evidenced by perfect Conformity and Communion; and confirmed by a *constant Assurance* of himself, and all his Perfections being theirs, and for them for ever: I say, the Soul thus perfectly contemplating and enjoying God in Christ, who can conceive the *All* of its Happiness, Joy and Glory? And thus the final Accomplishment of the *Covenant of Grace*, shall infallibly oblige, all the Redeemed Company, with *David* of old, to cry out, to the eternal Praise of an All-sufficient God. — *This is all my Desire*; 2 Sam. 23. 5, v.

And thus, the *changeable Scene* of Time, almost altering every Hour, *Persons* and *Things*; shall give Way unto an *invariable eternal State* and Condition of Angels and Men, together with a *New Heavens* and *New Earth*, through all the endless Ages of Eternity: And then the *everlasting Sabbath*, shall begin, in which the DEITY shall indeed rest, from all his Works of *Creation* and *Redemption*, and see all very good.

To this *God* and the *Lamb*, be the Glory of this *Sovereign* and *Wise Contrivance*, and of the *Powerful Execution*, of this Eternal Scheme; so worthy of the DEITY, and of the Divine Perfections, to Contrive and Perform, and of *Angels* and *Men* to Admire, and Praise through Eternity, Rev. 7. 10, v. — *And they cried with a loud Voice, saying, Salvation to our God, which sitteth upon the Throne, and to the Lamb,*

MUSEVM
BRITAN
NICVM